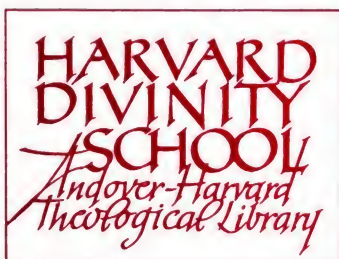


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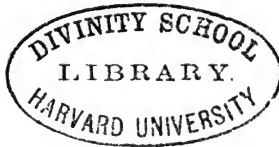
UNITARIAN CHRONICLE,

AND

COMPANION TO THE MONTHLY REPOSITORY,

FOR

1832.



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THE
UNITARIAN CHRONICLE,

AND
COMPANION TO THE MONTHLY REPOSITORY.

No. II.]

MARCH, 1832.

[Price 3d.]

NOTICES.

Manchester College, York.

THE annual meeting of the trustees of this institution will be held in Cross Street Chapel Rooms, Manchester, on Thursday, the 15th of March next, at eleven o'clock in the forenoon.

S. D. DARBISHIRE }
J. J. TAYLER } *Secretaries.*

Manchester, Feb. 18, 1832.

Widows' Fund Anniversary.

The Rev. Eustace Carey, late of Calcutta, is expected to preach the annual sermon for the relief of the necessitous widows and children of Protestant Dissenting Ministers, on Wednesday, the 11th of April next, at the Rev. J. E. Giles', *Salters' Hall Chapel, Cannon Street.* Service to begin at 12 o'clock at noon precisely. The subscribers and friends to the society will dine together on the same day, at the Albion Tavern, Aldersgate Street.

The Fast.

We insert the following document for the guidance and benefit of all whom it may concern. A correspondent inquires of us, what the Unitarian ministers of London intend to do? We can only say that they have no common plan of operation;—some will preach, some not. The opinions of the Editor may be seen in the

Monthly Repository. Of course, he only speaks for himself. On this day, as on other days, let not him that eateth not, despise him that eateth; and let not him that eateth despise him that eateth not.

A Proclamation for a General Fast.

WILLIAM, R.

We, taking into our most serious consideration the dangers with which this country is threatened by the progress of a grievous disease, heretofore unknown in these islands, have resolved, and do, by and with the advice of our Privy Council, hereby command that a public day of fasting and humiliation be observed throughout those parts of the united kingdom called England and Ireland, on Wednesday, the 21st day of March next ensuing, that so both we and our people may humble ourselves before Almighty God, in order to obtain pardon of our sins, and, in the most devout and solemn manner, send up our prayers and supplications to the Divine Majesty for averting those heavy judgments which our manifold provocations have most justly deserved; and particularly beseeching God to remove from us that grievous disease with which several places in the kingdom are at this time visited: and we do strictly charge and command, that the said public fast be reverently and devoutly observed by all our loving subjects in England and Ireland, as

they tender the favour of Almighty God, and would avoid his wrath and indignation, and upon pain of such punishment as may be justly inflicted on all such as condemn and neglect the performance of so religious and necessary a duty: and for the better and more orderly solemnizing the same, we have given directions to the Most Reverend the Archbishop, and the Right Reverend the Bishops of England and Ireland, to compose a form of prayer suitable to this occasion, to be used in all churches, chapels, and places of public worship, and to take care that the same be timely dispersed throughout their respective dioceses.

Given at our Court at St. James's, this 6th day of February, 1832, and in the second year of our reign.

God save the King.

FRANCE.

Letters from a French Correspondent. No. I.

Paris, Jan. 25th, 1832.—Our Protestant Church of France is now placed in a very singular situation, which has much perplexed its best and most pious friends. In general, there has been a decided increase in numbers, in zeal, and in regular attendance on religious worship; but, for some years past, sectarian spirit has been abroad in France. Almost every congregation in our land is divided into two parties—the *Methodistical* and the *Liberal*. Each fraction has its representative in a minister of each of these respective opinions. For example,—in Paris we have, on the liberal side, the old president Marron, M. Monod, senior, M. A. Coquerel, pastors; and on the other side, M. Juillerat, and Monod, junior. This is the state of things in the Calvinist Church of Paris; whereas, in the Lutheran Church, the three ministers, Boissard, Goepf, and Cuvier (cousin of the celebrated naturalist), are all liberals in religion. This division is almost everywhere increased by the

spirit of mysticism, by English methodistical influence, and English money. Now, the great cause of our embarrassment is, that when any sectarian and fanatical measure is taken in any church by a minister *pretended orthodox*, we have not, in our actual organization, any authority competent to decide the question, and remove the disorder. The great majority of our ministers and leading men are certainly not inclined to methodism, and are, without the least doubt, adverse to any sectarian fanaticism. But the existing law, under which our churches are now regulated by government, and which was framed by Napoleon, provides no adequate remedy for sectarian quarrels and schisms of doctrine; and, on the other hand, the strict rule of the complete independence of each congregation would not agree, as I will show you another time, with the present state of our churches and of France. A few examples of curious divisions in our churches will show more clearly than reasonings what I mean: they are derived from the history of the Monod family, which is now placed in this strange situation, that the father, pastor at Paris,—a man of much scientific and religious worth, and at least an *Arian*, has *three sons*, who are all imbued with something very much like a methodist and exclusive spirit. The eldest M. Monod, *pasteur adjoint* in Paris, refused positively to consecrate a young minister, M. Grawitz, now pastor at Montpellier (where he is extremely liked, and esteemed for character and talent), because M. G. would not declare his belief in the orthodox idea of *original sin*; but very soon after, twenty-six pastors of the circuit of Montpellier received M. Grawitz, on his simple declaration of his belief in the divinity of the Revelation contained in the Gospel of Jesus Christ, which is the only *confession of faith* which our liberal party will consent to subscribe. The case of M. A. Monod, pastor at Lyons,

one of our most important churches, is much more remarkable. This young minister is a man of great eloquence; but, unhappily, he has adopted the orthodox creed to its utmost extent. Never had the church of Lyons resounded with accents of such methodism as he preached. He began by declaring to his colleague, M. Martin, a man of the most amiable piety and zeal, that *he was not a Christian*. He almost excommunicated the whole church, to the utmost surprise of the flock, who had never witnessed so bitter a spirit in its minister. He told them, that the *devil* in person had often mounted that pulpit. The consistory (composed of twelve elders) assembled; and, after vainly trying every possible measure of conciliation, *unanimously* suspended M. Monod from the exercise of every pastoral function in their church. This fanatical man, even after this vote, and in spite of the congregation, entered the church on a Sunday, said he would preach, and did preach. The next time, the doors were closed on him, and since that time he exercises his functions no longer. But still he is only *suspended*, and not *removed*. Nobody could be named in his stead. The consistory of Lyons has been labouring for more than a year to decide government (who did confirm the suspension) to change this last measure into dismissal and complete removal from the church (*destitution*). Our council of state, with whom now, by our ridiculous laws, the matter rests, is in a state of great embarrassment; these worthies deciding between *Calvinism* and *liberalism* in religious matters, is a most curious sight—there are not two on the score who know what *high Calvinism* is. I have, however, heard lately that the royal council is determined to dismiss M. A. Monod. Such are the unhappy proceedings that result from what your Methodists call an *awakening* in our French churches. Soon after the affair of Lyons, M. A. Monod came here, and was hailed by

his party as a martyr. M. Juillerat, of the same persuasion, made him preach in his stead. He gave us a sermon on absolute predestination, worthy of Calvin himself. Our deacons petitioned the consistory, complaining of M. Juillerat's conduct; on which the consistory resolved, some days ago, that henceforth no pastor of the Church of Paris should open the pulpit to any minister *suspended* by another consistory;—this regulation has been generally approved. We have now a very important question before the consistory of Paris. Government having created a new place of pastor in the capital, thirty deacons, on a number of thirty-nine, have petitioned the consistory against appointing to this place any minister of a Methodist colour. I will tell you the result, and give you some exact details on the progress of Unitarian principles in France. O.

From an English Correspondent in Paris.

PERSECUTION OF THE SAINT SIMONIAN

The meetings of the St. Simonians have been interrupted by the government. Last Sunday, the 22d Jan., the officers of police dismissed the assemblage, and took into custody the Père suprême, Enfantin, and the chief of worship, Olinde Rodrigues. They are detained in prison* on three charges, "for professing publicly doctrines injurious to the public morals;" "for having committed acts of fraud in obtaining money;" and "for assembling more than twenty to discuss political and religious subjects, without a license."

On the same day was a review of several regiments, it is said, under the apprehension of a resistance on the part of the people, but all went off quietly.

The Catholic French Church.

I have spent much time with the Abbé Chatel. He appears to be a very

* Since liberated.

intelligent and is a very pleasant man, in the full vigour of life. He is patronised by a considerable number of the members of the Assembly, some of the most distinguished of whom have united with him in delivering courses of lectures in his church, to the labouring classes. On Sunday next they begin a course on history, entirely with a moral view. He is joined by about forty catholic priests, and has societies in most of the departments. Every day brings fresh applications to have his principles made known; he has possession of some of the catholic parish churches, but his priests are no where yet paid by the state; he teaches that the state ought not to pay the priests. In a parish adjoining Paris, Clichy, his preacher was twice put out of the church by order of the Minister of Religion, and as often put in again by the united commune, after which an order came to allow him to keep possession. This is an important fact; it shows that the government recognize the right of the commune to chuse their own religion, and their own priest: we are yet to know whether they will pay that priest. It is now a question in agitation, whether the church shall be totally disconnected from the state, and left to its own powers. The extension of the principles of *L'Eglise Catholique Française* is morally certain, and they lead directly to proper Unitarianism. The Abbé knows that he is in a situation at once highly important and extremely delicate. His reform of religion will doubtless advance. He has two sermons each Sunday, one on moral subjects and one on the Catholic doctrines and customs, which he discards. He calls himself *Patriarch*, and *Primat-coadjuteur des Gaules*.

Thus three powerful engines will be at work in the reformation of religious thinking and religious feeling in France: that of the Reformed Church, which will gain courage and speak out more plainly; that of the

Catholic French Church, honest, and firm, and plain, as far as it goes, and in the way to go on to perfection; and that of the Unitarian Association of France, the least powerful, certainly, but not the least determined to honour their Redeemer, by teaching the worship of Him only by whom he was sent.

I. W.

BRITISH INDIA.

Letter from Ab. Chiniah, of Secundrabad, to the Foreign Secretary of the Unitarian Association.

August 12th, 1831.

I received your kind letter dated the 5th February, in answer to the one I sent you dated 8th July, 1830, since which I have sent you two, one in November and another in April, which I trust have reached you safe by this time, and that the contents will meet your kind approbation; particularly respecting the young man of whom I made mention, (the son of Mr. William Roberts, Theophilus,) who still continues with us here, going on with his duties as a most useful member.

I further beg to state, that since his arrival we continue service regularly every Sunday morning, after which a sermon, or a portion of the scriptures, is read and expounded by him, and afterwards we discourse with each other, and with such strangers as may attend, (as there are some that generally do,) and when opportunities do occur he is always in readiness to discourse with pleasure in English, both with Europeans and country borns, which is of great benefit to the Christian cause; of these are some that do acknowledge to the truth, but are rather loath to come forward, for motives you may be aware of. I and my friend Theophilus proposed to some of those to meet on Sunday evenings, for the purpose of having a religious conversation; it has not taken any effect as yet, but we are in great hopes it will, as I know some of the soldiery are very

much disposed to do so, and some of the most respectable of them.

My sister's son, Joseph Wilson, is still going on with his studies at Malabar, and English, as it is my wish to see him become useful to the society.

The school is going on very well; we have now twenty-five children attending, six left it, two of which have finished their learning, the others being grown up are put to business.

I also beg to acquaint you that a committee, of a president and three members, is regularly held on the 10th of each month, to examine and report on the school; examining the scholars both in reading and writing, &c. as also examining the books, &c. belonging to the society.

In my former correspondence of November, I mentioned to you the widow and orphan of my deceased friend, Appavoo, the schoolmaster: she is still here, and in hopes of your goodness doing something for her.

The deceased was a good and respectable member of the society, and we certainly deplore his loss as such; as by this time, if he had lived, the society at this station would have been in a very prosperous state.

I am extremely thankful for the trouble you take in inquiring after my health; I have to say that, through the blessing of Providence, I am much recovered and am enabled to be useful to the society.

I therefore refer these my humble sentiments to your judicious consideration, and for your superior judgment.

I have nothing further to add at present. My friend Theophilus and all the brethren, with myself, join in presenting our humble thanks, and salute the respectable English Unitarians as our benefactors, and upholders of pure Christianity.

Respected Sir, I remain your most obliged and dutiful servant,

A. CHINIAH.

1st Battalion Artillery Hospital,
Conicoply.

N.B.—I beg you will inform me whether Ramon Roy (Brahmin) from Calcutta has arrived in England, as he set sail on November last for it; hoping he has had a pleasant and safe arrival,
A. C.

*Extracts from the Correspondence of
Wm. Roberts of Madras.*

'Anantachary's pamphlet contains no arguments that affect Unitarian Christianity, yet no doubt but the gentlemen's Gooroos thought that they can annoy me and divert me from the course of my duty by it. I was not prepared to answer the pamphlet in English, yet I thought I will do my best and show it to my respected friend here, and if he should think unfit to publish it, I will be silent, and so I began to draw up my answer. While I was doing this, my respected friend himself wrote a "Memorandum" on the subject of Anantachary's pamphlet, which I have printed in March last. When my answer was written and shown to my friend, he having approved it, kindly promised to correct my English wherever it was necessary. I have accordingly began to print my answer; it is now going through the press; 56 pages are already printed, I think there will be yet 20 pages more.

'My tract "On the Impersonality of the Holy Ghost," and my answer to the Madras Religious Tract Society's tract No. 40, on the same subject, is printed; another small tract also is printed, "On the Christian Redemption," being a translation from the English of Omicron. A parcel containing copies of the above tracts and Memorandum will be sent to you by my friend in this month.

'My son, Theophilus, continues at Secundrabad; about two months ago he got married. I have had a letter from A. Chiniah in last month, with a letter to you, which I have forwarded. I have in this month received a letter from Theophilus, wherein he says they are all well at Secundrabad.

'I have received in last month a

letter from Robert Macdonald at Moelmyne, by which I understand that he has been to Calcutta and seen Rev. Mr. Adams, and another gentleman, Mr. G. H. Hough, and has given an account of his history at Moelmyne, and having received books from them returned again, and he is now bearing his humble testimony to the truth among the Burmese. We are all pretty well, and all things go on as usual.

*'Madras, Pursewaukum,
'14th June, 1831.'*

'On the 21st of last month I have received two letters of yours, the one dated 7th December, 1830, the other 5th February, this year. In them the receipt of my letters of the 25th June and 22d of September, of my friends having placed my son Joseph under the care of the Rev. J. R. Beard of Manchester, of the receipt of my works sent by Joseph, &c. are mentioned. Joseph has written to me of his having been very kindly received by all my friends; I trust that by the Committee's kind attention to his education, he will be made a useful instrument under their direction in this country.

'By July this year, my printing expenses unavoidably exceeded beyond what is allotted for that purpose, and I thought I shall not be able to do any thing more this year. My American friends' 50*l.* set me to work again; accordingly, the remainder of my Verse and Prose against heathenism, I am getting printed.

'In the month of January this year, I have had one very severe attack of asthma. The doctor advised me not to exert myself so much in writing as usual; accordingly from that time, I have had a friend to write my English letters, &c. In course of the day I generally sit for hours in my swinging cot, and sometimes lie down keep swinging: in this state I read, converse with my friends, dictate what I wish to write, and sometimes hear the school-boys lessons; by this

means I find my complaint is neither severe, nor so often. If I had a person to write my Tamil dictations also, I would be still better, but the expenses of these will be more than I can afford.

'I have been subject to asthma more than thirty years, and had recourse to many remedies, but I don't think any thing can equalize to a swinging cot. So, thanks be to God, I and my friends are pretty well.

*'Madras, Pursewaukum,
'27th August, 1831.'*

FROM THE SAME.

*To the Reverend Joseph Tuckerman,
of Boston, U. S.*

'Reverend Sir,—Your very affectionate letter, dated 29th of March, came to my hands on the 15th of this month, which seems to have been too long in its coming.

'I have been acquainted with your name through the Rev. Mr. Adam's memoir, and some of your Quarterly Reports to the American Unitarian Association, which were sent to me with some tracts and fifty dollars, by the Rev. Mr. Ezra S. Gannett, about three years ago. The 50*l.* mentioned in your letter, was forwarded to me by my English Unitarian friends, and I have received it here in the beginning of this month; and I beg to return my grateful thanks for the same to your Association. I shall use them agreeable to the wish of the benevolent donors;—particulars of the disbursements will be given in my regular accounts to Dr. Bowring.

'The letter that you have sent with mine to Abraham Chiniah, I have forwarded to him in mine of the 16th instant, and acquainted him of the money I have received from you withal. I told him, that should he require a portion from it, I shall send him, if he will inform me the particular object to which it is required.

'I am now come to answer your queries, which are as follows:—

'We should be glad to learn, of

how many your congregation consists? How many Unitarian Christians do you think there are in Madras? What are their characters? How are they estimated by those around them? Are they educating their children as Christians? Have they any earnestness in religion? What is the state of Chiniah's congregation? How many children are there in your schools, and what are they taught? How many tracts have you published? How far have you reason to believe that they have been useful?

'To the first six queries I beg to refer you to the inclosed list* :—

'Those families over which I have marked an asterisk in the list, though humbly circumstanced in life, yet are of respectable character; though the employments of men are low, and their earnings do not exceed from ten to fourteen rupees a month, yet they are sensible men, their lives are exemplary. The men are all readers, and possess the Old and New Testaments, and most of my printed Tamil tracts. Some young women of our own growth can also read. They sometimes contribute their mites to the common purposes of the society, and bear their humble testimony to the truth among their neighbours. Most of the other men also can read their Bibles, and they all make a point of sending their children (especially the male ones) to the nearest school where they live: they value education and their religion; but they are poor—their earnings are scanty.

'We have no European or country born in our society hitherto, though many of them do read our books, yet none of them have as yet openly declared for Unitarian faith; others think meanly, and slight us.

'In our school at Pursewaukum, at present there are four Unitarian, six Roman Catholic, and seventeen heathen boys: the average attendance is from eighteen to twenty-two, and sometimes less. We teach them to

read, write, arithmetic, catechism, hymns, and other tracts calculated to instil pure Christian principles. The elder boys read the Bible all in Tamil. Most of the heathen boys, as soon as they can read and write a little, are taken away by their parents: they are also often moved to other schools occasioned by their parents' removal; but I think the unity, the fear and love of God and their neighbours, with other moral sentiments instilled into their minds, will not altogether be lost.

'A. Chiniah's congregation at Secundrabad, according to the latest account received from them, consists of eight families, five individuals, fourteen children. Ten of the men can read: the children are put in Chiniah's school. The education is much the same as it is at our school at Pursewaukum. Seven of the men are Sepoys, one is a Tental, the rest are gentlemen's servants. To these, three families, and my eldest son, Theophilus Roberts, who also is now married, have joined them. The object of my sending my son there, was to assist Chiniah in the ministry.

CATALOGUE OF TRACTS, IN TAMIL.

1. Sermon on Isaiah, chapter 45, verse 22. Printed in 1819.
2. A Discourse, occasioned by the Cholera Morbus, with twenty-two Questions to the Worshipers of Three Moorthies. 1820.
3. Questions to the Trinitarians, with two Dialogues, translated from the Christian Reformer. 1822.
4. Liturgy, with the Reformed Catechism, and some Hymns. 1822.
5. Collections of the Texts containing the principal doctrines and duties of Religion. 1822.
6. The Faith and Worship of the Scripture contrasted with the Faith and Worship of the Church of England. 1823.
7. Dialogue between an Idolist and a Worshipper of God; to which are added a Brief History of the Corruptions of Christianity, with its Reformation; Rammo-hun Roy's Unitarianism; and a List of mistranslations and false readings of the Scripture. 1824.
8. One hundred and nineteen Questions to the Catholics. 1824.
9. An Exposition of Indian Mythology; the ten Avatars (or Incarnations of Vishnoo) are discussed, and shown that they are corruptions of the Sacred History;

* This will appear in a future number.

- to which are added a Brief History of the Bible; further account of Unitarianism in Calcutta. 1825.
10. Miscellaneous Poetry, printed by the Madras Unitarian Society. 1825.
 11. Corruptions of Christianity, in verse and prose; the first part addressed to Protestants. 1828.
 12. Ditto, second part; addressed to Roman Catholics. 1828.
 13. The Rise and Progress of Unitarian Christianity at Madras. 1828.
 14. Practical Instruction for Youth; to which are added Moral Precepts, Religious Maxims, and Hymns, translated from English. 1829.
 15. Letters to Abraham Chiniah and his friends, in defence of Unitarian Christianity; occasioned by Vathanaiga Shastree's Epistle to the Christian and Heathen inquirers at Secunderabad. 1829.
 16. An Answer to the Question "Why do you go to the Unitarian Chapel?" with a Tamil translation in the opposite pages. 1830.
 17. The Unitarian's Appeal; with the Texts quoted at length: translated from English. 1830.
 18. Arguments in verse and prose. First part, against the worship of Siva, Vishnoo, and other gods and goddesses of the Hindoos; proving that they were men and women of ancient times; their worship is not the worship of the Creator of the Universe; and also proving from Koral and other ancient books, that the ancient Hindoos were worshippers of one God only. Second part, On the Incarnations, and Exploits of Vishnoo, and the Exploits of Siva. 1830.
 19. Answer to a Tract published by the Madras Religious Tract Society, No. 36, entitled, Illustrations of Christ's Divinity. 1830.
 20. One hundred Scriptural Arguments for the Unitarian Faith, with a Tamil translation in opposite pages. 1830.
 21. Impersonality of the Holy Ghost; in which a full answer is added to the Tract published by the Madras Religious Tract Society, No. 40, entitled On the Nature of the Holy Ghost. 1831.
 22. Memorandum addressed to Mr. W. Roberts, on Anantachary's Pamphlet. 1831.
 23. On Christian Redemption, by Omicron; translated from English. 1831.
 24. Anantachary Answered; or, Unitarian Christianity Vindicated against the attacks of the Gentlemen's Gooroos, in a tract entitled, "Some additional Reasons, in Answer to the Question, Why do you go to the (so called) Unitarian Chapel?" To which is added, a List of False Readings and Mistranslations of the Scriptures. 1831.

'These tracts, though generally given gratis, are in wide circulation. By them my brethren are much confirmed in their Unitarian Christianity. These tracts explain also what the corruptions of Christianity are, and what heathenism is, and how they are to be answered.

'Tanjore Vedanaiga Shastree's Epistle to the inquirers at Secundra-bad, which occasioned my letters to Abraham Chiniah in the above list No. 15; the Madras Religious Tract Society's tract Nos. 36 and 40, to which I have made answer in the above Nos. 19 and 21, and Anantachary's pamphlet in English, to which I have made answer in my above tract No. 24, show that my tracts do excite inquiry among the European and Native Trinitarians, before the above-mentioned four tracts; the Missionary gentlemen used to say, with respect to my tracts, that they are written by an unlearned man, and that it was not worth their while to criticise them; accordingly, neither Vedanaiga Shastree of Tanjore, nor the Madras Religious Tract Society, nor the Rev. Gentleman that personated Anantachary, have controverted any of my works; they all went upon different plans to defend the doctrine of the Trinity, Divinity of Christ, Deity of the Holy Ghost, and confute Unitarianism, and I met them on their own ground; now the report is, that the Missionary gentlemen say that they came to this country to propagate Christianity, but not to answer the controversies of those who deny the fundamental articles of their faith.

'When I became first acquainted of the Unity of God, and Messiahship of Jesus, by my reading and thinking, I concluded that before these sublime doctrines, heathenism and Trinitarianism must fall, but I was not aware with the human mind and its riveted prejudices. I thought that sublime truths will make quick progress; however, in this, I was mistaken: my disadvantages were too many, yet my endeavour to propa-

gate the truth was not altogether in vain : now, by the favour and support of my European friends, Unitarian Christianity, through my humble publications in my own language, I think stands unassailable, but able heads, men capable of writing books, answering controversies, corresponding with my English and American friends, new publications in various forms, schools and learning must increase ; and Unitarians must become a numerous, respectable, and conspicuous body, before general inquiry can be excited in our countrymen, who are deeply immersed in heathenish superstitions. Now from whence are we to look for all these blessings, but from those and their descendants who have already been the means of opening our intellectual eyes, by their indefatigable labour and benevolent aid ? We are beholden to you for the light we have received, and for its present preservation, and for the hope of its future spread in our country. Without your sending out Missionaries, or taking and educating some of our youths from time to time, sending and supporting them as your Missionaries, truth cannot make speedy progress. Let these my statement be before the friends of truth, and let them act as their superior knowledge and wisdom will suggest them, for the glory of God, and good of mankind.

‘ You know that I receive from my English Unitarian friends 100*l.* sterling per annum, and my brethren at Madras subscribe trifling towards the school ; but as several of them remove from Madras to other places, and others sometimes gets out of situation, their pay is irregular, and I cannot depend upon them. Out of the 100*l.* abovementioned, 60*l.* is appropriated to myself, and the surplus 40*l.* gives at present 466 rupees : out of this—monthly payment to my catechist, 5 rupees, which is hardly sufficient for him : school-master 7 rupees : Marriapah, 2 rupees, which

amounts to Madras rupees 168 in the year : the remainder, 298 rupees, is appropriated to the printing of tracts, binding of books for the school, &c., repairing the chapel, and other pecuniary aid towards charitable purposes.

‘ Hitherto I have not been able to employ any regular assistant teachers ; as the horror and disgust which Unitarianism excites at its first hearing, seems now somewhat a little abated through the circulation of so many English Unitarian and my Tamil tracts, it is time, I think, that we should send out some to preach our views of the Gospel ; for this purpose, if I am enabled to employ to preach in Tamil two or three young men that are pretty well qualified for the business, it would be stirring up our light, and it will be a consolation to me in the evening of my life. To make such men tolerably comfortable so as to devote their time to the missionary duties, I must have 10 to 14 rupees each per month ; if their usefulness becomes interesting, they would have to plead to add a few rupees more. To this purpose I have in view our Pursewaukum schoolmaster David Savery Mootoo, who now has been under my tuition more than six years, and is free from vice, also endeavours to learn English, and another young man of our school. I earnestly beg to draw the attention of our friends and well-wishers to this laudable object.

‘ The confidence placed in me by the friends of truth is great, but I trust that the great Being, who through his good providence procured me their inestimable friendship, and who has hitherto guided me, will still guide me in the path of duty ; and when the time for reckoning comes, that they and all others who have contributed towards our being enlightened and brought to happiness, may rejoice over us, and we in them. May, by His blessing, your benevolent Association, and the means of

doing good, increase abundantly, is the prayer of,

‘ Reverend Sir,
‘ Your humble and obedient servant,
‘ (signed) WILLIAM ROBERTS.
‘ *Madras, Purseswaukum,*
‘ *27th August, 1831.*’

America.

CEMETERY AT MOUNT AUBURN,
NEAR BOSTON.

This place was consecrated as a place of sepulture, on Saturday the 24th of October, by solemn and appropriate services.

The following was the order of services at the consecration:—

1. Instrumental music, by the Boston band. 2. Introductory prayer, by the Rev. Dr. Ware. 3. Hymn, written by the Rev. Mr. Pierpont.

To thee, O God, in future trust,
Our hearts their cheerful incense burn
For this thy word,—thou art of dust,
And unto dust shalt thou return.

For what were life, life's work all done,
The hopes, joys, loves, that cling to clay,
All, all dissolved, one by one,
And yet life's load borne on for aye.

Decay! decay! 'tis stamped on all!
All bloom in flower and flesh shall fade;
Ye whispering trees, when we shall fall,
Be our long sleep beneath your shade!

Here to thy bosom, mother earth,
Take back in peace, what thou hast given;
And all that is of heavenly birth,
O God, in peace, recall to heaven.

4. Address, by the Hon. J. Storey.
5. Concluding prayer, by the Rev. Mr. Pierpont. Music by the band.
—*Massachusetts's Journal.*

HOME INTELLIGENCE.

List of the Committee of Deputies appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the year 1832:—

Chairman, Henry Waymouth, Esq. 17, Bryanston-square; Deputy-Chairman, Thomas Wilson, Esq. 12, Highbury-place; Treasurer, William Hale, Esq. Homerton.

Mr. Serjeant Bompas, 9, King's Bench-walk, Temple; William Bousfield, Esq. 12, St. Mary Axe; James Baldwin Brown, Esq. LL.D. 3, Hare-

court, Temple; Edward Busk, Esq. 13, Old-square, Lincoln's-inn; Roger Cunliffe, Esq. 21, Highbury-place; E. Edwards, Esq. Denmark-hill; John Evans, Esq. 3, Gray's-inn-square; Thomas Gibson, Esq. Hanger-lane, Tottenham; Thomas Gillespy, Esq. 12, Billiter-street; Benjamin Hanbury, Esq. 65, Great Surrey-street, Southwark; William Alers Hankey, Esq. 7, Fenchurch-street; Samuel Jackson, Esq. Dorking; Robert H. Marten, Esq. 9, Finch-lane; John Remington Mills, Esq. 41, Tavistock-square; James Montgomery, Esq. Brentford; Richard Peek, Esq. 74, Coleman-street; Isaac Sewell, Esq. Clapton, and Salters'-hall; Benjamin Shaw, Esq. 72, Cornhill; William Smith, Esq. 5, Blandford-square; John Wilks, Esq. M.P. 3, Finsbury-square; Thomas Wood, Esq. 10, Little St. Thomas Apostle.

Robert Winter, Secretary, 16, Bedford-row.

•• We shall insert, next month, Mr. W. Smith's resignation of the office of Chairman, and the resolutions of the Deputies on the retirement of that noble veteran in the cause of Dissent.

Salford Anniversary.

The seventh anniversary of the opening of the Unitarian Meeting-house, Green-gate, Salford, Manchester, was held on the 25th and 26th of December last. The Rev. H. Acton preached three times on the occasion. About 120 friends assembled after the service on Monday morning, in the school-room connected with the meeting-house. After partaking of an excellent dinner, they were addressed by Richard Potter, Esq., who presided with great ability on the occasion—by the Rev. H. Acton, J. R. Beard, minister, J. G. Robberds, J. J. Tayler, W. Gaskell, — May, W. Turner, jun., G. Lee, and by Messrs. J. E. Taylor, A. Hall, vice-chairman, G. Gill, P. Eckersley, and Thomas Potter.

The services of the eloquent preacher, and the addresses of ministers and friends, combined with the ami-

cable spirit that prevailed on all sides, afforded the highest gratification, and, we learn, conduced largely to the edification of those who were privileged to be present at the religious jubilee. The subject of missions to the poor was dwelt on, both in private and at the dinner; and there seems to be considerable promise that the Unitarians of Manchester, should they be able to find suitable persons, will speedily have in operation two of these benign undertakings.

At the conclusion of the meeting, Mr. Thomas Potter, with that benevolence which distinguishes him, offered to guarantee the support of an infant-school, in the room in which the company were assembled. He and his family have, we learn, since contributed munificently towards the object; and there is no doubt that this room, as most Sunday School rooms might be, will soon be employed during the week for the benefit of the infant poor.

On the Monday following, the school room was crowded to excess, by 250 children belonging to the Sunday School, about 100 of their parents, and many of the congregation, when an address was delivered by the minister,—the scholars supplied with refreshment,—and prizes, to the number of forty, distributed to the most deserving.

Congregational Tea-party, Stockton.

The anniversary of the Unitarian Congregational Tea-party, at Stockton-on-Tees, was held in the Freemason's Lodge, on Thursday, December the 29th, when the children of the Sunday-School, connected with the chapel, assembled at an early hour in the afternoon, and were treated with tea in the usual manner.

A second tea-party, consisting of the members and friends of the congregation, to the number of about 100, afterwards sat down to partake of a similar repast, at the same table at which the children had been previously regaled. The Rev. C. C. Nutter hav-

ing been requested to act as chairman on the occasion, the following sentiments were proposed for consideration, when the kindly and Christian spirit which breathed through the addresses of the several speakers were calculated, in no small degree, to warm the heart with brotherly affection and universal philanthropy:—

‘The Congregational Tea-party, and may all our social meetings more firmly unite us in the bonds of Christian love; Unitarianism in Stockton, and may the best means be adopted to promote its success; The chapel library; The Sunday School, may the congregation take a lively interest in its welfare, and may the teachers be unwearied in their efforts to promote its success; The young people, may their hearts be united, may their friendships be permanent, and may their interest in the welfare of this society be deepened and increased; The Fellowship-fund Society, and may its members be united in heart, and sincerely devoted to the important ends for which it has been formed; Signs of the times with regard to the progress of Unitarianism; Success to Unitarianism all the world over; Dr. Priestley, and may the illustrious defenders of our cause be embalmed in the memory of every lover of rational Christianity; Success to Unitarian associations throughout the world, and may Unitarians, as a body, be more firmly united, more actively zealous, and increasingly devoted to every “good word and work.”’

The speakers were Messrs. Randyll, Richmond, Bald, Heaviside, Fallows, and others.

The meeting concluded with singing and prayer, and the party separated, not only gratified and improved by the entertainment of the evening, but more firmly united in Christian truth, friendship, and love.

C. C. N.

Stockton-on-Tees, Jan. 14, 1832.

York Sunday-School Anniversary.

The sixth Anniversary of the Jub-

bergate Sunday-School was commemorated on Tuesday, January 24th.

The business of the day commenced at half-past two o'clock, with an Address to the children, by the Rev. C. Wellbeloved, at the Chapel in St. Saviourgate, in the presence of a considerable number of the members of the congregation, and the parents of the children. The Address was marked by that plain, kind, and affectionate tone and language which are so powerfully calculated to arrest the attention, and impress the hearts of the young. Towards the conclusion, the Rev. Gentleman addressed the parents in a forcible and impressive manner, exhorting them to work together with the teachers in promoting the moral and religious improvement of their children,—by sending them regularly to school,—by feeling the solemn responsibility of their charge,—and by the all-important influence of a parental example of holiness and virtue, without which, the kindest and best efforts of others would prove fruitless and unavailing. Appropriate hymns were sung by the children, in a manner which was highly creditable to themselves, and gratifying to the friends and teachers, a few of whom kindly devote one evening in the week to the children's instruction in this delightfully interesting part of religious service. A suitable prayer having concluded the business at the Chapel, the scholars, accompanied by their teachers and friends, proceeded to the Merchants' Hall, Fossgate, where they partook of tea; after which, several prizes, consisting of Bibles, Testaments, Wood's Bible Stories, &c., were distributed by the Rev. W. Hincks, among those children who had been conspicuous for regularity of attendance, and general good conduct during the past year. Singing and prayer concluded this part of the business about half-past five o'clock, when the children returned home to their respective friends.

The teachers and friends, of both sexes, to the number of ninety-two,

then sat down to tea; at the conclusion of which, Mr. Maurice was called to the Chair; and the evening was devoted to the consideration of subjects connected with Sunday-Schools, City Missions, the Progress of Free Inquiry in England, on the Continent, in America, &c.; the Abolition of Colonial Slavery, and Civil and Religious Liberty throughout the World.

Several gentlemen addressed the Meeting at considerable length; and the company separated about ten, highly gratified with the rational and religious enjoyment of the evening.

The report of the Sunday-School was highly satisfactory and interesting. Many of the children have entered into voluntary subscriptions, (of 1d. per week,) for the purchase of Bibles, Testaments, and other books. The school library has continued gradually improving, both in its stock of books, and in interest among the children and their parents; and, through its means, lessons of morality and religion are introduced into the cottages of the poor. Effecting, as it does, to a certain extent, the objects of a Tract Society, it has afforded, in many instances, plain and solid answers to the objections of gainsayers, and the misrepresentations of prejudice.

A 'Scholars' Benefit Society' was established in November last. A great proportion of the children have already become Members; and, from the regularity of the payments (of 1d. per week), and the lively interest it has excited among the parents, it is confidently anticipated to answer the objects contemplated by its promoters. We think that Sunday-School Clubs are eminently calculated to inculcate that foresight and provident calculation of consequences, the neglect of which is one of the chief causes of all the miseries of the poor. By affording, too, practical lessons of economy and self-denial,—of kindness and benevolence, at a period of life when the mind is most susceptible of impressions, they tend to effect the moral improvement of their members, and to

extend the dominion of individual and social happiness. To 'the poor and the needy,' they afford pecuniary relief, when it is the *most needed*, and when they have too often none else to help them; they have therefore peculiar claims to the encouragement and support of the disciples of Him 'who went about doing good.'

J. H. F.

York, Feb. 9, 1832.

LONDON.

The Anniversary of the opening of FINSBURY UNITARIAN CHAPEL was celebrated on Wednesday, February 8th, by a Congregational Dinner at the London Tavern, Bishopsgate Street. Upwards of 100 members and friends were present, the Rev. W. J. Fox in the Chair. Expressions of friendship to the meeting, and regret at not being able to join it, had been received by the Chairman or Stewards from T. Paget, Esq., M.P., Joseph Hume, Esq., M.P., J. Morrison, Esq., M.P., Dr. Birkbeck, and others. The Rajah Rammohun Roy, although prevented from being at the Dinner, joined the company afterwards. The Ministers present were Rev. Messrs. Tagart, Chapman, Davison, Mardon, and S. Wood. Amongst the toasts, besides those expressive of respect for various individuals by whose presence the meeting was gratified, or to whose services the Congregation was indebted, were the following:—'The King.'—'The cause of Civil and Religious Liberty all the world over.'—'The people of England; may their rights be obtained speedily, used wisely, and long enjoyed in peace and happiness.'—'The proper object of all social institutions; the amelioration of the condition, physical, intellectual, and moral, of the poorest and most numerous class.'—'City Missions.'—'The Finsbury Unitarian Congregation.'—'The British and Foreign Unitarian Association.' We regret that we cannot give a detailed account of the proceedings. The postponement of the discussion on

the clauses of the Reform Bill, in the House of Commons, from Tuesday till Wednesday evening, unexpectedly deprived us of the aid of the Reporter on whom we usually rely, and that when it was too late to supply his place. Various useful remarks on topics connected with the concerns and prospects of the Congregation were made by Messrs. Hornby, Collier, and Bischoff, who, in proposing the health of the Chairman, adverted to the establishment of the Unitarian Chronicle, and the conduct of the Monthly Repository, and thus drew forth the statement that the sale of the Repository exhibits at present a rapid increase. The Rev. E. Chapman spoke very feelingly and impressively on the commencement of exertions in this country on behalf of the poor, on the plan so well pursued by our American brethren; the recent appointment of Mr. Philp as the domestic missionary of the Unitarian Association; the blessings which may be anticipated in continued and extended efforts of this description; and the spirit in which they should be contemplated and supported. The Rev. E. Tagart, whose health the Chairman had hesitated whether to give in connexion with the Association, to which he is foreign secretary, or with the City Mission, in which he has taken a lively interest, adverted to the union, or rather identity of the two institutions, the one growing out of the other, as a circumstance most pleasurable for every benevolent mind to contemplate.

The Rev. D. Davison spoke with great animation on the state of Ireland, the progress of religious truth, and liberty, and the impossibility of sustaining the ecclesiastical oppression under which that country has so long groaned. The Rev. B. Mardon was called to address the meeting, as the representative of the respectable denomination to which he belongs; and gave utterance to the liberal sentiments which belong to that character: and Rammohun Roy delighted the company by comparisons of the Brahminical, the Mahometan, and the Chris-

tian religions, in their several influences upon the social condition of mankind, and by his sentiments on the improvements to be anticipated in the remote, but important, portion of the British Empire to which he belongs, and here, in the great centre of legislation. The several toasts which have been mentioned were enlarged upon by the Chairman in proposing them to the meeting, by whom they were heartily responded to, and the interest continued unabated till the lateness of the hour compelled a separation.

The Rev. Wm. Hincks, one of the Tutors at York College, has consented to preach the next Anniversary Sermon of the British and Foreign Unitarian Association.

A selection of Unitarian publications has recently been ordered of the Association, and sent to Hobart's Town, Van Diemen's Land.

A donation of twenty pounds has also been sent by the same Institution to the *Unitarian Association of France*, lately established in Paris. We rejoice to learn that the attendance of French hearers on the Rev. I. Worsley's preaching, at the English Unitarian church, is increasing.

Richard Collins, Esq., of Manchester, has consented to become local treasurer, for that town and its vicinity, (in conjunction with Richard Potter, Esq.) of the British and Foreign Unitarian Association.

The Rev. James Martineau has accepted the situation of joint Minister, at Paradise Street Chapel, Liverpool, with the Rev. John Grundy, who, having been sole Pastor for nearly eight years, had requested to have a Colleague, to which he had always been accustomed at Manchester and Nottingham.

The Rev. Mr. Johns, of Manchester, on being obliged to relinquish his school on account of ill health, has been presented by some of his

scholars with a service of plate of the value of 100*l.*; a tribute of respect which must have been gratifying to the feelings of both parties.

SCOTLAND.

The Rev. Henry Clarke having, during a visit of ten weeks, preached with great acceptance to the Unitarian Congregations of Carlisle, Paisley, and Tillicoultry, and having also given religious services at Lanark and Kilmarnock, at both of which places earnest desire has been expressed for Unitarian worship;—the Committee of the Scottish Unitarian Christian Association transmitted to Mr. Clarke a unanimous invitation to undertake the office of Unitarian Missionary in Scotland. With sincere pleasure we now inform our readers, that Mr. Clarke has accepted that invitation, and that he will enter on the duties of his important and arduous office on the first Sunday of March.—*Christian Pioneer.*

Ultra-Orthodox Report of the Progress of Unitarianism.

In the Gospel-history we read of demoniacs who had sense enough left to confess that Jesus was the Christ. And those who are most addicted to calumny will sometimes tell truth; though when they do, they tell it in a strange way. The Record Newspaper has discovered that Unitarianism is not absolutely extinct, and announces the fact with some curious contortions. The story about Jefferson, which has nothing to do with the subject, requires confirmation. We should be sorry to have to learn the state of our own denomination from the Record; but as Trinitarian historians often affirm our extinction as confidently as Swift maintained that Partridge was dead in defiance of his own contradiction, we thought our readers might be curious to see what they said when the breeze of vituperation made them sail on a different tack. In the paper for Feb. 6, that Journal speaks thus:—
'It is further said that Socinianism is on the decline, but of this, alas! we see no sufficient indication. On

the contrary we perceive the greatest activity, although in a very secret and unostentatious manner, displayed by the body. For example, they have printed for the use of their own denomination, a record of their achievements during the past year, and what these have been we need not remind our readers. We see also a manifestation of their zeal in circulating the most insidious publications of a minor description all over the country. In aid of their cause, they are availing themselves of the assistance of Transatlantic Socinians.

'It has been observed that the writings of such men as Channing have lately begun to swarm over the country, and in particular there is one publication of that gifted but anti-christian writer, which is calculated to produce the most fatal results among the ignorant and ill instructed.

'In the last number of the *Presbyterian Review*, it is said, that this treatise, entitled, "Objections to Trinitarian Christianity considered," has been stereotyped and published in immense numbers, in a neat and even elegant form, for the small sum of "four-pence." It is added, "written expressly with the object of entrapping and gaining over the unwary, distinguished by no less plausibility than uncandid and artful misrepresentations; it is without doubt one of the most formidable Socinian statements which have appeared."

'Our Presbyterian friends in the North, where Socinians never found much favour, do not seem to share the same confidence about the decline of that heresy, which is published by the Ministers of the Three Denominations, for they again remark, "Any one who reflects for a moment on the pernicious consequences of the diffusion of Socinianism to the moral condition of mankind, will duly appreciate the importance of arresting the progress of so terrible a scourge."

'So far from considering Socinianism on the decline, we fear that, in an altered form, it is eating like a canker in the Church.

'It is true we do not perhaps find among those who have a regard for decency, such revolting language as that which abounds in the writings of Priestley, Belsham, and the rest of their school. We do not find many who stand forth like Jefferson, whose "good sense" is extolled by the *Westminster Review*, and impiously denounce the Apostles as a "band of dupes and impostors with their coryphæus Paul." Such blasphemies are reserved for more private opportunities. But we are sorry to see a neologian leaven stealing into places where we should least expect to find it, and even intermingled with what is really good. We are happy to observe, in the last number of the *Christian Observer*, some articles exposing works in which this leaven is contained, but we shall shortly be compelled to notice panegyrics upon the same publications abounding in such errors, proceeding from quarters where this might not have been anticipated.'

OBITUARY.

We insert the following from the 'Christian Reformer,' because it contains a correction of an error as to the place of Mr. Browne's death, and some additional particulars concerning him.

'Jan. 13, died suddenly in one of the public offices of the Bank of England, the Rev. STEPHEN WEAVER BROWNE, B.A. He was a native of Norwich, was educated for the Church of England, took orders and officiated for some time as curate at Harleston. The breaking out of the French Revolution had a powerful influence upon his mind: he quitted the Church and was intimately associated with the political reformers of his native city. At the peace of Amiens he went over to France, where he continued to reside till the general peace. On his return to England he became temporary minister of the Unitarian congregation at Newport in the Isle of Wight; he next became one of the ministers of the Old Meeting,

Birmingham, where he gained no little popularity; and in 1821, he succeeded the late Dr. Lindsay as minister of the Presbyterian congregation in Monkwell Street. Here he continued till the dissolution of the congregation in 1824. For a year or two he preached occasionally at Essex Street Chapel, and more steadily at York Street Chapel. He seems afterwards to have relinquished the ministry: he withdrew his name from the Body of Ministers of the Three Denominations, as he did also from the Unitarian Association. We know not that he published any thing. There are passages of several of his sermons, communicated by himself and others, in the volumes of the "Monthly Repository," Old Series.'

MRS. GASKILL, of DUCKINFIELD.

ANN, wife of the Rev. J. Gaskill, of Duckinfield, departed this life early on the morning of Monday, the 6th February. She had suffered for more than a fortnight previous to her decease, under a violent attack of erysipelas, which baffled all efforts to alleviate or remove its virulence. She met her end, fully sensible of its approach, with great fortitude and resignation, leaving her infant children and an affectionate husband, her only treasures here upon earth, for that more permanent enjoyment reserved in heaven for those who love God and walk in his fear.

This event has cast a cloud over a wide circle of relatives and friends, all of whom most deeply sympathize in the loss her husband has so fatally to feel, and bitterly to deplore. Possessing, as she did, a cultivated musical taste, and great suavity of manners, her society was always acceptable to those on whom that favour was conferred. In her domestic duties, the rare assemblage of those qualities was combined which constitute the true and essential character of a mi-

nister's wife. The companion of a well-educated individual must herself be well-educated. The disburser of a limited income must be prepared to limit her own wants, and circumscribe her wishes. Though sometimes seen in the saloons of the affluent, she must frequently be found in the dwellings of the poor.

Her interment took place on the Saturday following her decease, on which occasion the Rev. James Brooks, of Hyde, was the officiating minister. On the day after, he delivered a most impressive discourse to a deeply-affected and numerous audience, suited to the solemn occasion. A strong desire was expressed, by many who heard it, that it might assume a more durable form, as issuing from the press. The text was very appropriate—'*Lover and friend hast Thou removed far from me.*'

W. H.

Duckinfield, Feb. 18.

Unitarian Publications.

Sermons and occasional Services selected from the Papers of the Rev. John Hincks; with a Memoir of the Author. By J. H. Thom.

The Claims of Unitarian Christianity to the respectful Consideration of the Reflecting Public,—Two Sermons. By E. Tagart.

Bigotry Reproved, a Series of Letters in Reply to the Rev. N. Armstrong. By Noah Jones.

The Rise and Establishment, in twenty-five years, in the United States of America, of 1000 Unitarian Congregations, under the designation of Christians. By Simon Clough.

A Collection of Hymns for the Use of Unitarian Christians in Public Worship, and in the Private Culture of the Religious Affections. Bristol.

A Rejoinder to the Rev. R. W. Hamilton's Reply to a Sermon denominated Unitarians entitled to the name of Christians. By J. Hutton, LL.D.

Review

THE UNITARIAN CHRONICLE,

AND
COMPANION TO THE MONTHLY REPOSITORY.

PUBLISHED BY C. FOX, 67, PATERNOSTER ROW.

No. III.]

APRIL, 1832.

[Price 3d.]

NOTICES.

THE Somerset and Dorset Association will hold its next meeting at Crewkerne, on Good Friday, April 20. The Rev. W. Hughes, of Yeovil, is expected to preach on the occasion. The service will commence at eleven o'clock, and the business of the society will be transacted at the close of it as usual.

E. WHITFIELD.

The annual meeting of the Southern Unitarian Fund Society will be held on Good Friday, April 20. The Rev. J. P. Mallison of Brighton has kindly consented to preach on the occasion.

The congregation at the great meeting, Hinckley, are in want of a minister.

It perhaps will not be improper to state that the congregation is *now* very small, and their means of raising a salary very limited, but capable of improvement. The parsonage-house is a tolerably good one, and a good school-room; and I cannot but think that a clever young man might succeed with a school.

On behalf of the trustees and treasurer (Mr. J. Eaglesfield.)
FRED. DAWSON.

Unitarian Family Bible.

'Sir,—As a bookseller I have frequent cause to regret that the Unitarian Public do not possess a FAMILY

BIBLE. I am aware that Mr. Well-beloved has an edition in progress; but, were it even complete, it does not supply the want—it is too voluminous, too critical, and too expensive. For our rapidly-increasing body we require a Bible in a Single Volume, with short Practical Notes, and, from its price, easily attainable.

'Some years since, Bishop Mant, in conjunction with Dr. D'Oyley, edited a Bible for the "Society for Promoting Christian Knowledge;"—they chiefly *selected* their notes, and issued the work, in consecutive parts. This is precisely the *plan* I would propose for adoption; it appears to me feasible; to render it apparently so to others, I must be permitted to enter more into detail.

'Let me first premise, and I beg you to view all my statements with reference to the same end, that I wish this to be a *popular* book—a pioneer in the path of Liberal Christianity. Receive, therefore, with considerate attention, my desire to retain the present Authorised Version, except in those passages that are admitted by critics of every denomination to be violations of the Original Text, such as 1 John v. 7. I am conscious I here enter upon debatable ground; I shall, however, only stop to remark, that to persons accustomed from their infancy to meet the one unvarying

expression in their Bibles, the sudden irruption of new phrases and a new cast of language is painfully distressing; they view the change with distrust and suspicion; want of opportunity, or of leisure, prevents further examination—the original unfavourable impression remains, becomes riveted, and *that* edition becomes a “sealed book:” *ἀριστον μέτρον*—gradually undermine their belief in the infallibility of the translation and hereafter perfect the work. In all cases of doubtful interpretation I would print the true reading at the foot of the page, and refer to Mr. Wellbeloved's, or other translation, for minute inquiry.

From the stores of Biblical Illustrations that have been accumulated by commentators of every denomination, sufficient material may be collected to form a valuable and instructive body of Illustrative Notes; from these I would carefully exclude all discussion of speculative opinions, give Authorities, and let the matter form subject for closet investigation.

The present arbitrary division of verses I would carefully revise. Disjointed and broken into fragments—*dissecta membra*, indeed—as they now are, it is impossible for a young person to comprehend the meaning of many passages, and this is, I think, a principal cause of the indifference and inattention to the subject they so frequently manifest. Let each period form a verse, and each paragraph be so distinguished as evidently to require a lengthened pause. The numbers prefixed to the present division of verses should be retained to facilitate the reference from existing Concordances.

Marginal References would be a most valuable addition, but they would add materially to the cost of printing, and contract the width of the page, thereby increasing the price and the bulk of the volume.

The work should be published in Monthly Parts, and, if possible, completed within a year: each part may contain twelve sheets, price four shil-

lings: it may also be issued in Weekly Numbers at One Shilling each, and thus bring it within the reach of our less opulent brethren.

My estimate is founded on the expense of printing 1000 copies of each number in Demy Quarto:—the text in small pica,—

[The size type in which these two lines are printed,]

occupying two-thirds of the page, double columns, and the Notes in long primer,

[This size type,]

occupying the remaining one-third. I have calculated Remuneration to Editors, Bill-stitching and Advertising, Commission to Booksellers, (no mean trifle, though I say it,) and all the contingent items of a Periodical issue. I do not view it as a *money-making* project, but I do think it may be embarked in with reasonable hopes of its repaying the expenditure. For myself, so convinced am I that such a publication would essentially aid the progress of Unitarianism, that I will cheerfully subscribe Ten Pounds to its outfit, and engage a certain number of copies,—not less than twenty-five—indeed, rather than see you in *extremis*, I would raise you another Ten Pounds, if you will place in my possession a Quarto Bible, with *good paper, good print*, (indispensable these,) with notes adapted for persons indisposed to critical examination—to people in Trade, who have little leisure for abstract inquiry—and to a Family of Young Persons.

C.

February 20, 1832.

City Mission.

The Editor has received, from a friend, for City Missions, by the Rev. R. Scott, 30*l.*; and is happy to announce that Mr. Philp has arrived in London, and will immediately commence his useful labours. His attention will first be directed to Spitalfields and its neighbourhood.

BRITISH INDIA, MADRAS.

List of Families that belong to the Native Unitarian Society at Pursawaukum.

When joined the Congregation.	NAMES.	Children		Occupation of the Father.	Boys that can work for their livelihood.	Distance of the Family residence from Pursawaukum.	TOTAL.	REMARKS.
		Sons.	Daughters.					
1799	* Murriapah and his wife Amoortham. The eldest son of the above David Murriapah and his wife Anna. † Daniel Savery Mootoo and his wife Ummany.	3	.	Formerly cook.	2	Miles. 1½	3	* Murriapah is an old man, more than fifty years of age, — is a reader and singer in the chapel; he receives a small compensation from the mission.
1820	† Adam Veerapah and his wife Leah.	3	1	Gentlemen's Servant.	.	Pursw. Do.	6	† Daniel Savery Mootoo is a catechist and a reader in our chapel; — his son David Savery Mootoo is our Pursawaukum schoolmaster.
1810	David Teroovedian and his wife Annamay.	3	1	Butler.	1	2½	6	‡ Veerapah and his family are at present in Nellore.
1821	Manuel Vellavendrum and his wife Chiluvay.	1	.	Cook.	.	3	3	
1824	Daniel Pianey and his wife Sarah.	2	.	Do.	2	3	4	
1814	Samuel Teroovooloran, his wife lately died.	4	1	Do.	.	P.	6	
1815	§ Miguel Marrianen and his wife Annamay.	3	1	Do.	.	2½	6	§ At present lives at Cuddalore.
1811	|| Daniel Simson and his wife Rebecca.	3	2	Do.	1	P.	8	|| Ditto.
1824	Israel Pallatan and his wife Rebecca.	.	.	Do.	.	2½	2	
1828	Eugene Oliver and his wife Mary Oliver.	.	1	Do.	.	P.	3	
1815	¶ Amoordappen Savery Mootoo and his sister Maduron.	.	.	Merchant.	.	4	2	¶ At present Amoordappen seems to be a little deranged; but he had always been a pious and virtuous member.
1810	Royapah Abraham and his wife Esther.	2	.	Cook.	.	P.	4	
	** Late Abraham Ramen's widow, Mariamah.	3	2	Gentlemen's servant.	1	P.	6	**
1828	John Transua and his wife	.	1	Water-woman.	.	1½	3	
1810	Late Isaac Ariaputteren's, widow, Annachey.	1	2	Cook.	1	4	4	
1822	†† Nhana Mootoo Maliapen and his wife Viagulum.	3	2	.	.	3	7	†† These families are very irregular in attending the chapel.
	†† Marianen and his wife.	1	1	Drummer.	1	3	4	
1815	‡‡ Benjamin Huthcutlan and his wife Elizabeth.	3	3	Fife-major.	1	3	8	‡‡
1811	§§ Joseph Veerasawmy, widower.	.	1	Cook.	1	2½	2	§§
1821	Late Lazaro Andiapen's widow, Susanna, and her mother-in-law.	1	.	Do.	1	P.	3	
1805	||| Samuel Simson and his wife Arokium.	1	1	.	.	P.	4	||| Both of these families are now at Secunderabad.
1818	||| Elisha Veerasawmy and his wife Elizabeth.	2	1	Schoolmaster.	.	.	5	
1822	Late Anthony Maliapah's widow, Mariamah.	.	.	Cook.	.	3	1	
INDIVIDUALS.								
1822	¶¶ Nagame, widow . . .	.	.	Grasscutter.	.	3	1	¶¶ Unable to work: — receives pecuniary aid from our Society.
1811	*** Mariamah, ditto . . .	.	.	.	.	.	1	*** Formerly gentlemen's children's servant, — at present a pensioner.
1820	Simon Coniuran, old man.	.	.	.	.	.	.	†††
1824	††† Solomon Vurdappen, (cook).	.	.	.	.	.	.

CANADA.

Extract of a Letter from Montreal, dated Nov. 27, 1831.

‘I take the opportunity of my friend’s visit to England, to write you a few lines, and also to introduce him to you, well knowing you will give him every information in your power. He is a Unitarian, and will inform you as to our situation in Canada, our wants, wishes, fears, &c. I have to return you many thanks for the publications obtained for me; I have distributed them to the best of my power. I did not answer the letter received from England, with the books, being in expectation of something being done towards the formation of a society. We are now making out a list of those whose support can be depended upon. But as few are declared Unitarians, it is somewhat difficult to find them out; yet every day brings some one to light.’

IRELAND.

The Rev. J. S. Porter, late minister of Carter Lane, London, was settled as colleague with the Rev. W. Bruce, in the First Presbyterian Congregation, Belfast, on Thursday, February 2. The Rev. J. Carley, of Antrim, prayed and read the Scriptures; the Rev. W. Heron, of Ballyclare, preached from Prov. xxix. 25. The Rev. Dr. Ledlie of Larne, in the name of the Presbytery of Antrim, inquired whether the congregation adhered to their invitation to Mr. Porter, and was answered on their behalf in the affirmative, by J. H. Houstoun, Esq. On Mr. Porter’s being asked, if he adhered to his acceptance of the invitation, he replied in the affirmative, and gave a brief outline of his views in accepting the pastoral office. Dr. Ledlie then delivered the charge to the pastor and congregation, and concluded the services. The meeting-house was crowded by persons of all religious denominations.

In the afternoon, about one hundred and thirty-five individuals, Ca-

tholics, Episcopalians, and Presbyterians, assembled at dinner, Dr. S. S. Thomson presiding; having on his right hand, the newly-installed pastor of the congregation; and, on his left, the Right Rev. Dr. Crolly, Roman Catholic Bishop of Down and Connor, and next to them, members of the Episcopalian Church. The meeting was one of singular interest, combining intellect with sociality, and the firm avowal of individual opinion, with fervent benevolence to all who differed. —*Christian Pioneer.*

HOME INTELLIGENCE.

Retirement of William Smith, Esq., from the Chair of the Deputies.

At a Meeting of the Deputies from the several Congregations of Protestant Dissenters of the Three Denominations in and within twelve miles of London, appointed to protect their Civil Rights; held at the King’s Head Tavern, in the Poultry, on Friday the 27th day of January, 1832, Henry Waymouth, Esq., in the Chair: The following Address from William Smith, Esq., to this Deputation, was read:—

To the Deputies of the Three Denominations of Protestant Dissenters.

‘Gentlemen,—After having for so long a period had the honour of occupying, by your repeated invitations, the Chair of this body, and having received, during many successive years, the most gratifying testimonies of your approbation, I hope that, while I beg to decline accepting again this mark of your favour, (if, indeed, the offer of it were intended,) I do not unreasonably flatter myself that my endeavours in our common cause have not been either inefficient or unacceptable; and that I shall not incur the charge of vanity by thus adverting to your kindness, and acknowledging the sincere pleasure which the reflection on our past connexion affords me.

‘It is nearly a century since our predecessors made their first applica-

tion to Parliament for the repeal of the Corporation and Test Acts, with a strong and well-founded persuasion of the justice of their cause, and were even then supported by so many of the best men and wisest politicians of that day, as might fairly lead them to expect a far more speedy success. But though our champions were never deficient in character, in argument, or in eloquence,—though Mr. Fox, in himself a host, on subsequent occasions, exerted his unrivalled talents in our favour,—“the time was not yet;” it behoved those on whom the task devolved to pursue the object with undeviating perseverance, through good report and evil report; which has been done till the force of reason and truth could no longer be withstood; antiquated prejudices were obliged to yield; and, after several minor victories, the strong-hold of our antagonists was carried—and, by the abolition of the obnoxious acts, the dissenters of England were reinstated in those common rights, of which, in times of darkness and tyranny, they had been arbitrarily and unjustly deprived.

‘But, much as we owe to the exertions of our immediate advocates, we must see that to the increasing light and knowledge of the times, our success is chiefly due. Though our applications were repeatedly rejected, our cause silently advanced in general opinion, which, in the hour of trial, burst forth in our favour with unexpected and resistless force. This progress had been observable in the facility with which the repeal of the statutes against impugning the doctrine of the Trinity had been obtained; and may be again perceived in respect to another measure of the highest importance to the country, now undergoing the most searching discussion: and from hence the greatest encouragement may be drawn to unabating perseverance in laudable attempts. We see the truth, as well as the beauty of the Scripture precept—“Cast thy bread on the waters,

and thou shalt find it after many days.”

‘I have already taken one opportunity of declaring my (perhaps sanguine) opinion, that we have not much more of relief to ask: an alteration in the marriage ceremony, already more than half conceded;—some measure for legalizing and giving authenticity to our registers;—and a few regulations by which we might be better secured against some parochial vexations, seem to me to include the larger portion of what we need regard with any anxiety; nor can I think but that such comparatively trifling inconveniencies will disappear, almost of themselves, now that our civil and social equality is established. There remains, indeed, one great change to be looked forward to at some future day, with patient hope, when the country shall be convinced that the advantage of exacting, from all indiscriminately, the expense of supporting a religious establishment, does not compensate for the unfairness of taking it from those whose consciences forbid them to conform.

‘But, not to dwell on a point in such distant and doubtful prospect, I beg to be permitted to call your attention to a few objects of more immediate interest. Two measures have lately been adopted by the general body, in both of which I am perfectly ready to avow my active concurrence; though I fear some doubts were entertained respecting them, arising, in my opinion, from misconception of the objects and sources of our funds. By far the larger part of these resources arose from subscriptions expressly collected to defray the expenses which might be incurred in the prosecution of our great design; and therefore, without in any degree impugning the propriety of frequently applying part of them to very useful, though still subordinate purposes, (of which instances continually occur in the minutes of our proceedings,) I can scarcely imagine a more legitimate

or eligible disposition of a considerable portion, than in testifying our grateful sense of the service rendered us by a distinguished Member of Parliament, of a noble family, itself distinguished in the annals of rational liberty, who cheerfully undertook, ably performed, and successfully accomplished for us, the primary object of our Institution. The mode of its application I thought peculiarly appropriate in itself, and fortunate in its consequences;—congenial to the service performed,—such as could be accepted with honour,—which incidentally yielded opportune assistance to another of our highly valued friends, and certainly produced an effect far exceeding in advantage the magnitude of the means employed.

‘On the vote respecting the London University, in which I was most specially implicated, I shall only say, that the practice of the two national universities, in requiring subscription to the articles of the Church, previous to taking degrees, not merely in divinity, but in any faculty whatsoever, and even in the initiatory degrees in arts, appears to me to be grounded on the identical principle, and to be as hostilely exclusive, as the very laws of which we so justly complained; and therefore, that when an opportunity presented itself of obtaining a place of liberal education, unfettered by such injurious trammels, we were almost bound, in consistency with our own principles, and with the very purpose of our Institution, to embrace it, and give all the assistance in our power; and, though accidental circumstances may have impeded its immediate prosperity in that degree which some of its friends looked forward to with sanguine expectation, I am convinced that the insinuations which have been thrown out against it are unfounded, and that in this, as well as in many other cases, the next and future generations will find ample reason to approve and bless the work of their fathers.

‘One other subject remains, which, if it be not absolutely necessary to introduce, is yet, in my view, so important, and so intimately connected with all that we hold dear, as to call loudly for notice. It is an old observation, that “external pressure tends to cement internal union;” of the converse of which, I regret that any circumstance in the history of English Dissenters should furnish an illustration. It is, however, but too true, that scarcely were we relieved from the heavy hand of legal oppression, when “wars and rumours of wars” among ourselves began to arise; some, even of our own brethren, seemed to think that differences of opinion on controverted points of theology were sufficient grounds of separation, even as to the common intercourse of life in civil affairs. I will not pretend to estimate the importance of any such questions, or the weight of the arguments on each side respectively—far less to comment on the scenes recently exhibited at Exeter Hall, chiefly among members of the same establishment, and professing uniformity. These matters are not of the essence of our question: but I must ask, What is the whole foundation of the right of dissent on religious subjects, of every kind, and in every degree, but the **RIGHT OF PRIVATE JUDGMENT**, limited only by the conscience of the inquirer, and by the duty of exercising that right with the decent respect which the serious and weighty nature of the subject will dictate to every sincere examiner desirous only of discovering truth? If the law of the land may speak, how stands the declaration demanded of Dissenting Ministers and Schoolmasters? Only that of being Protestants and Christians, and acknowledging “the Scriptures of the Old and New Testament as of divine authority, and containing the rules of doctrine and practice;”—conceding this all-important right by the clearest implication. But on what other grounds does Pro-

testantism itself stand? And if this line be once overstepped, and Christians attempt to stigmatize each other, on account of their differences, as unworthy of Christian fellowship, is not this, as far as lies in their power, inflicting punishment for opinion? And with what consistency can they blame the *Autos da Fè* of Seville or Madrid? I cannot, therefore, refrain from expressing my earnest hope that every member of this old and respectable body, in which the several denominations of Dissenters have acted in cordial harmony for so long a period, will utterly discountenance all such inconsistent and uncharitable presumption. And, with the warmest wishes for the spread of true religion and rational liberty, and every kind regard to those with whom I have been so long a fellow-labourer in the great cause, I remain,

‘Your sincere Friend,

‘And humble Servant,

‘WILLIAM SMITH.’

Blandford Square, Jan. 26, 1832.

Resolved,

I. That Mr. Smith be requested to consent that his Address, now read, be printed and circulated under the direction of the Committee.

II. That this Meeting feel deep regret in being precluded, by the communication this day received from Mr. Smith, from again electing him to the office of Chairman; and they cannot but express their sorrow, at the termination of a connexion which has existed for twenty-seven years with uninterrupted and mutual satisfaction. They beg to express their deep sense of the unwearied attention which he has bestowed on the interests of the Deputation, the ability with which he has presided over their meetings, and the zeal and talent with which he has invariably supported the principles of civil and religious freedom. And, while they congratulate him on the glorious success which has crowned his efforts in this great cause, they express their hope, that an uninter-

rupted state of health and domestic enjoyment will accompany him into private life, and thus enable him to spend the evening of his days in the grateful recollection of years employed in promoting the welfare and happiness of his fellow-creatures.

III. That a copy of the foregoing Resolutions be transmitted by the Chairman to Mr. Smith; and that the same be printed and widely circulated.

(Signed) HENRY WAYMOUTH,
Chairman.

Fast Day.

The General Baptist Church, Worship Street, Finsbury Square, determined on a non-compliance with the government order, for the following reasons:—

First, Because this church, though fully purposing to include in their ordinary religious services a thankful reference to the continued favours of Divine Providence, and a dutiful resignation to the trials it appoints, yet consider that an object, innocent in itself, becomes objectionable, when a compliance with it involves the recognition of human authority in matters of religion.

And, secondly, Because this church, however reluctant, as such, to enter into political considerations, cannot but regard the enjoined Fast as originating with certain pretenders to evangelical superiority, who, by their inveterate opposition to national improvement, have helped to occasion the ignorance, and consequent vice, which they would now make the ground of national humiliation; and represent as a divine judgment the misery and disease to which their own measures have mainly conducted.

The two following letters appeared in the *Times* of the 21st and 22d of March:—

Sir,—A report having been circulated that it was not the intention of the Unitarians to observe the Fast, it is an act of justice to the congregation assembling in York Street, St.

James's Square, to record in a public journal, that this section of the Unitarian body did not disregard the day appointed to be observed in a devout and solemn manner. Selections from the printed form of prayer were used on the occasion, and a very judicious and appropriate sermon was preached by the Rev. Edward Tagart, which was heard with great attention and satisfaction by a large and respectable auditory.

A UNITARIAN CHURCHMAN.

March 21.

Sir,—In your paper of this morning you have inserted a letter signed 'A Unitarian Churchman.' I hope you will allow me to say a few words in reply.—They shall be very few.

The report which was in circulation with respect to the Unitarians not observing the day appointed by government for fasting and humiliation, proves to have been perfectly correct; and, so far from incurring blame on that account, it seems to me that Unitarians are particularly deserving of commendation, for the following reasons:—

Openly and fearlessly testifying against the power of the civil magistrate in matters of religion; neither allowing him to prescribe the time nor the manner of their religious exercises.

Because fasting is generally either grossly misunderstood, or most hypocritically observed.

Because the probable practical evil consequences are greater, as they have proved in this case, than the probable speculative advantages.

Because there is reason to apprehend that the appointment of the late fast was a mere political manœuvre, and granted by the government more to appease the clamours of an intolerant faction, than from any conviction of its propriety or expediency.

And, above all, because there are no particular circumstances connected with the disease commonly called cholera morbus, which should lead us to

suppose that it is a mark of especial divine infliction more than many other diseases which have not been so regarded.

It has neither proved to be more desolating in its ravages, more contagious in its nature, nor productive of worse incidental effects, than other diseases which have prevailed, or are now prevailing. But, on the other hand, it has been more productive of many obvious and signal advantages, which it may be hoped will be permanent in their effects—by awakening the attention of the rich and the luxurious to the condition of the poor—by relieving many cases of aggravated distress—and by inducing those who have no higher motive than personal security to unite with the sincerely benevolent in fasting according to the true spirit of fasting, viz. 'to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and to break every yoke; to deal out their bread to the hungry, to bring the poor that are cast out to their houses; when they see the naked that they cover him, and that they hide not themselves from their own flesh.'—Isaiah, chap. lviii.

Leaving to Mr. Tagart any advantages which may arise from the praises of a Unitarian Churchman,

I subscribe myself,

A UNITARIAN DISSENTER.

Rosoman House, Islington.

LIVERPOOL.

Christian Worship, by a Society for promoting Union and Charity among all Religious Sects.

Some friends to peace and good will among mankind, have thought that both might be greatly promoted by the formation of a Society for conducting Religious Worship and Moral Instruction, upon those broad principles of Christianity that are taught in the New Testament, and acknowledged by all Christians, and inviting ministers and others duly qualified, of every religious denomination, to take part in them upon this plan.

The Introductory Lecture, explanatory of the principles of the Society, was to be delivered by the Rev. Charles Wickstead, of Park Chapel, in the large room over the First Liverpool Co-operative Society's Store, No. 2, Greenland Street, Liverpool, on Sunday evening, the 25th March, 1832.

Book Society, Canterbury.

We have just established a little Book Society among the friends at the Unitarian General Baptist Church, in this city, and which, I hope, will be the means of assisting to spread our doctrines among many here. A similar society was first established in 1820, under the auspices of the late Rev. Sampson Kingsford, the pastor of the congregation, and upwards of eighty volumes were collected. About two years since, in consequence of the small number of subscribers remaining, the Society was discontinued; and the books have lain dormant in the library till a few weeks ago, when it was proposed to form a New Society, at the small annual subscription of 2s. 6d., in order that all attending the meeting might be able to peruse the works circulated from time to time. Although in its infancy, we have many subscribers; and being fortunate in obtaining an active and diligent librarian, our Society bids fair to be supported by all who wish to see Unitarian principles predominate.

Considering such Societies calculated in a great degree to promote the principles upon which our churches are founded, by inducing persons to read and reflect upon the grand truths of revealed religion, and believe in the *one only living* and true God, I hope those places where nothing of the kind as yet has been established, will soon be induced to follow our example.

We at present circulate amongst us the following periodicals:—The Monthly Repository; Christian Reformer; General Baptist Advocate, (which is presented to the Society by S. Kingsford, Esq.,) and the Unitarian Chronicle.

J. T. ELLERBECK, *Secretary.*

P. S.—The treasurer of our Sunday School wishes to know whether any thing has been done with, and in whose hands the *money* is, which was raised by 5l. shares, about two years since, for the intended purpose of publishing a number of Unitarian works, adapted for Sunday Schools; as Dover and Canterbury took a share at the time, and have not since heard any thing relating to it.

J. T. E.

NORWICH.

The Annual Meeting of the Members of the Octagon Unitarian Congregation, Norwich, was held in the Chapel, on Sunday, February 26, Alderman Bolingbroke in the chair, on which occasion the treasurer exhibited a very satisfactory statement of the finances of the Society, and held out a reasonable expectation of being enabled in the course of the ensuing year to make an addition to the stipend of the minister.

Amongst other resolutions, a vote of thanks to the Rev. W. J. Bakewell was proposed by one of the oldest and most respected members, in nearly the following terms:—

‘ My object in presuming to address this congregation on the present occasion, is to propose a vote of thanks to the minister for his evening services.

‘ In endeavouring to discharge this duty, I trust no one will think that I entertain the wish to offer to him the incense of adulation and flattery. Highly as I think of the merits of his lectures, it is not my wish to utter a single word in his praise that may not be responded from the hearts of us all, and insure him the gratification of an unanimous vote.

‘ In those lectures the scriptural authority for the kindred and indissoluble doctrines of the unity and paternal character of the God and Father of all—doctrines which form the line of distinction between the rest of the Christian world and ourselves—has been firmly, judiciously, and triumphantly vindicated.

‘ The lectures have also displayed

the best spirit towards those who differ from us, because they have been free from the taint of unkindness, contemptuousness, and uncharitableness, towards any of our fellow-Christians, and have exhibited an union of Christian zeal and charity alike honourable to the head and the heart of their author.

‘It is also a gratifying circumstance that the lectures have throughout attracted very numerous and attentive congregations; and I entertain not the slightest doubt of the impression on the minds of the candid and liberal of all parties being highly in favour of Mr. Bakewell’s controversial skill and Christian candour. He has proved himself to be (to use the language of the Apostle) a workman that needs not to be ashamed, rightly dividing the word of truth.

‘I propose that the thanks of this congregation be given to the Rev. W. J. Bakewell for his voluntary and valuable labours in our service.’

During the delivery of this short address, so much in unison with the feelings of the congregation, their approbation of the speaker’s sentiments was repeatedly, and unequivocally manifested; and it is scarcely necessary to add, that the vote of thanks was unanimously adopted.

Norwich, March 5, 1832.

On Tuesday, March 15, the house of Messrs. Tibnam, Ditchingham, Bungay, Norfolk, was opened for the public worship of the one true God, when the Rev. W. J. Bakewell delivered a discourse on preaching Christ, to a very attentive audience of about seventy persons. This is the first attempt to establish the cause of Unitarianism at Bungay. Messrs. Tibnam, in thus coming forward in the face of prejudice and calumny to bear witness to their conviction of the truth and importance of Unitarian Christianity, have set a praiseworthy example, meriting the serious consideration of some of their more opulent brethren of the same faith—men who hesitate not to join in

worship, in their opinion unscriptural and irrational, and support an establishment which they believe to be most injurious to the cause of Christian truth and liberty. Mr. E. Tibnam was lately a local preacher amongst the Methodists. His secession and avowal of Unitarianism have made a great sensation. He is now engaged in delivering a course of Lectures at Bramfield, in conjunction with Mr. Crisp, in whose house public worship is regularly conducted. Bramfield is only twelve miles from Bungay, so that these zealous preachers of the gospel, ‘who are burdensome to none, but whose hands minister to their necessities,’ intend to have public worship in their own dwellings every Lord’s day. Bungay seems to present a fair field for the dissemination of the pure seed of Christian truth; and with the countenance and assistance of the ministers and other Unitarians in the district, it will probably grow up and flourish.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The Committee have resolved to issue an occasional circular to the Fellowship Funds, stating the merits of such cases as have been submitted to their investigation, and received their approval, but to which other claims upon the funds of that Institution prevent their rendering adequate aid, or, perhaps, any aid. The first list, which has just been issued, is here inserted:—

‘York College.—Missionary Society.

The students of Manchester College, York, in their fourth and fifth year, have been employed very usefully to themselves and their hearers in conducting Unitarian worship in Welburne, and other villages in the neighbourhood of York. To defray their expenses the Committee of the Association have in former years granted them a donation of 20*l.* Application has been made for a similar grant for the present year. In stating their inability to comply with this desire, they expressed to the College

Society the intention of recommending their case to the notice of the Fellowship Funds.

Ramsgate.

A Society of Unitarian Christians has lately been formed in this place. They have hitherto met in a room hired for the purpose of religious worship, and service has been usually conducted gratuitously by members of the Society. The Committee of the Association have occasionally obtained for them supplies from London, and defrayed their expenses. The Ministers who have visited the Society have been uniformly gratified with the zeal and piety they have witnessed. The Society proposes to purchase the premises in which they have met (which they are able to do), and to put in complete repair at a cost of 400*l*. A liberal member of the Society advances 100*l*. A gentleman, who has taken warm interest in their case, 150*l*.; and the Association 25*l*. This enables them to purchase the building, and they only need aid for the repairs.

Sunderland.

A Chapel has lately been erected on a plan of defraying the expense, partly by 10*l*. shares, and partly by donations. The Rev. J. Wright, formerly of Glasgow, a respectable and zealous Minister, conducts a morning and an evening service, the latter of which is attended by a very large congregation. But the Chapel is loaded with a heavy debt; and unless relief be speedily afforded, there is danger lest the past efforts in this populous town should be lost. At present the services of the Minister are nearly or entirely gratuitous.

Dundee.

The Rev. W. Smith, an able and zealous Minister, has been exciting much attention to the truth of Unitarian Christianity during the year and a half he has resided at Dundee. His congregation consists almost entirely

of people dependent on their bodily labour, and has lately received several additions amongst them. His people with effort raise 65*l*. per annum for him. The Committee of the Association, in consequence of the high terms in which Mr. Robert Millar, of Dundee, speaks of Mr. Smith's zeal and labours in Dundee and the neighbourhood have granted 10*l*., and a donation of Tracts to the same amount, for his use and circulation. They have regretted their inability to do more, and warmly recommend the case.

Malton.—Rev. P. Corcoran.

The Committee have been in frequent correspondence with Mr. Corcoran. He is laboriously intent upon the faithful discharge of his duties as a Steward of Divine Truth,—walking many miles on Sunday, and other days, to preach in the villages of Yorkshire,—amongst others, Barton, Emerby, Slingsby, Pickering, and Welburne;—has encountered many difficulties in keeping open rooms for Unitarian worship, the expense of which he has occasionally taken upon himself; and has formed Societies for the circulation of Tracts, with which the Committee have supplied him. His slender means have lately been reduced by the suit now pending in Chancery respecting Lady Hewley's Trust, which has caused the cessation of an annual grant of 20*l*. to him. The Committee, feeling the value of Mr. Corcoran's labours, last year made up his loss; and beg to say, that they consider him an indefatigable and highly valuable Missionary of the uncorrupted Gospel.

The Congregation at *Evesham* applied some time ago for assistance to the Committee, on which occasion they granted a sum of 10*l*. The Rev. T. Davis, their Minister, informs us his congregation have been obliged to incur heavy expenses by the necessary repairs of the Chapel, and in building a School-room for Sunday and day-scholars. The congregation consists

of poor people; but they have raised, chiefly through the liberality of one individual, about 300*l.* towards these objects, besides supporting a Vestry Library.

Other cases have frequently been brought into public notice, such as Northampton and Devonport, to whose statements in the 'Monthly Repository' the Committee would respectfully refer; as they feel they have been unable to give them that liberal assistance which, beyond doubt, they deserve.

In reference to the *Malton* case, mentioned in the above circular, we have great pleasure in inserting the following extracts from a report of Mr. Corcoran's proceedings as a Missionary. The report was addressed by him to the Committee in September last.

Malton, 16th September, 1831.

To the Sub-Committee for the Missionary department of the British and Foreign Unitarian Association.

Gentlemen,—My rule has been to preach wherever and whenever I could obtain a hearing with any hope of success; and, thank God, my efforts have not been without effect. That zeal which wastes its efforts, encompassing sea and land to make one proselyte, which estimates 'the saving of one soul from hell' as the price of the labour of months, as 'interest secured in heaven' on the outlay of much capital on earth, is, in my opinion, an *imprudent* zeal. The instruction of the blessed Jesus is more rational, and, where the missionary's means are limited, most profitable. Our Lord seems to me to say, 'Visit every town and village within your district; and, when you visit, make it your chief concern to ascertain *who in it is worthy*; and, if none be worthy, lose not your time upon it; depart from it and be useful where you can; a future time and more favourable opportunity may come, when the obstinate may be more docile, the

proud more humble, and those who wear the yoke of spiritual tyranny, more free.' My concern for the Welburne station, (which is one of great interest,) you will perceive by reference to my *first letter*, arose from the circumstance, that under the rule laid down at college, '*to permit none but fifth year's students to preach*,' it could only have the services of Mr. Heaviside last year. However, by a subsequent arrangement, Messrs. Maurice and Baker, in their *fourth* year, were permitted, once in six weeks, to supply; and, by the kind assistance of Messrs. Fox and Hands, of York, the supply at Welburne became so satisfactory, that, subsequent to January last, I discontinued my Thursday evening's attendance there; but I have been there several times since the present vacation commenced, so that on *Sundays* they have been thrown on their own resources but twice as yet. At Pickering, the circumstances of the place, the great prejudices existing, and its distance (nine miles) from Malton, operated much against me. My attendance has been seldom, chiefly owing to expense; the cost of a room and the travelling charge backwards and forwards average thirteen shillings each time, which is nearly as much as the like expense from York to Welburne, and could not, with prudence, be often incurred under the sum you placed at my disposal.

At *Thornton* marshes, a considerable town near Pickering, I have, gratuitously, a room that accommodates 300 hearers when filled; the distance is eight miles, and this place has had as much of my attention as I could possibly give it: the people are intelligent and very attentive. The Barton and Slingsby stations are very encouraging. *Emerby*, as it is pronounced, but *Amotherby* as it is spelled, is within three miles of Malton; and the friends there usually come to Malton, that I may devote the time they at first received to other stations. Malton being a market town, I see my friends from the country every

Saturday, and am thus enabled to arrange where I may preach on Sunday morning, and one or two weekday evenings, to the satisfaction and good feeling of all. Having received some tracts through one of the York booksellers, and *unbound* three volumes of tracts which I had by me, I distributed them to be read as far as they could be circulated. Up to this time your silent missionaries have been very beneficial. They laid the foundation of a *District Tract Society* which I have been able to put into operation, and which you may regard as the first practical proof that your attention to this district may, with God's blessing, be truly beneficial. This infant society, which you may virtually regard as a tender but not unimportant branch of your association, was organized at a meeting (of such of the friends in Malton and the district as were willing to forward its promotion) held on the first Sabbath in May. I delivered before them two discourses; the first intended to show that Unitarians are not Socinians, and the second on the character of Christ as the Saviour of the world. The friends who enrolled themselves members fixed on one penny per week to be the minimum of subscription, to be paid monthly into the hands of Mr. Geo. Kingston, Malton, treasurer; and to be laid out, when the members shall deem the sum in hand sufficient, in the purchase of Unitarian books and tracts.

It is gratifying to me to add, that on the Sabbath day, when I am not present myself, the people frequently meet for conversation, and generally read, *one* a chapter in the Bible, *another* a tract or sermon; and had we a suitable form of prayer in print, I think it would be generally employed by them on such occasions.

House of Commons, February 29.

Mr. J. Wood presented a petition from the teachers of the Old and New Meeting Sunday Schools in Birmingham, praying for the re-

moval of all taxes on knowledge. The honourable member expressed a hope that ministers would not forget the declarations which they made when they sat on the opposition side of the house; and that they would exert themselves to remove these injurious taxes.—*Times*.

House of Commons, March 5.

Sir R. Bateson presented a petition from certain Presbyterian Seceders in Ireland, praying for a more equal distribution of the allowance called the *regium donum*. Mr. Stanley said, that the petitioners had no injustice to complain of. Mr. Hume said that it would be advisable to withdraw the grant altogether. Lord Castlereagh supported the petition.—*Times*.

The Rev. Robert Aspland has been respectfully requested by his Congregation to publish a selection from the sermons by which, during a connexion of five-and-twenty years, they have been instructed and delighted.

The Devonport Congregation has recently established a Sunday School.

OBITUARY.

' Jan. 3, aged sixty-nine, John Scott, Esq., of Stourbridge, in the county of Worcester, and Great Barr, in the county of Stafford.

' He was a brother of the late Rev. James Scott, of Cradley, whose fraternal regard prompted him to leave on record some biographical notices of those to whom he was most intimately joined by nature and affection.

' "In speaking of his contemporaries," Mr. James Scott employed "the past tense:" and there is a painful interest in observing how soon it has become strictly appropriate to the second of the three brothers.

' That brother was distinguished by his firm consistency as a Protestant Dissenter. Warmly attached to the Presbyterian congregation in his native town, he uniformly endeavoured to advance its usefulness, credit, and

prosperity. He was an example of undeviating regularity of attendance on public worship; although he usually resided at the distance of twelve miles from his fellow-worshippers. Conviction, as well as habit, rendered him steadfast in a practice, the neglect of which is more injurious to personal, domestic, and social religion, than careless thinkers may imagine.

‘Through a few successive years, Mr. John Scott declined to take an important civil office, under circumstances that excluded from office all conscientious Nonconformists. He would not consent to be sheriff of Worcestershire until after the repeal of the Test Laws (1830-31.) Some extracts from his letter, upon the occasion, to the Secretary of State for the Home Department, are made in the thirteenth volume of this work. Nor is it unlikely that the part which he took contributed to hasten the abolition of the Sacramental Test. The year of his shrievalty was arduous; and he discharged its duties with eminent satisfaction to the county, and honour to himself.

‘For a long period he was accustomed to conduct a religious service, on Sunday evenings, in a school-room, erected near to his own premises at Stourbridge; a number of children, together with their parents, and some of their neighbours, forming the audience. It was an occupation in which he found much delight, and which he had just reason for considering as signally beneficial. His inducement to engage and persevere in it, seems to have arisen from his early zeal and care in visiting Sunday-schools, and may be mentioned as an instance of the high collateral advantages produced by that excellent class of seminaries.

‘In the relations of domestic life, and of society, nor least in those which an English country gentleman sustains, Mr. Scott was greatly and deservedly esteemed. His favourite employment was the plantation of his grounds; and this pleasing and use-

ful art he exercised with superior taste.

‘Some decline of health he had for many months experienced; but nothing like serious and imminent danger was apprehended. He expired almost instantaneously, in his carriage, on the road from Stourbridge to Barr. This sudden and fatal issue of a latent disease, could not be painful to himself; while to his surviving family and friends it has been most solemnly impressive.’—*Christian Reformer*.

On the 10th February, at Cirencester, aged sixty-six, Mr. W. Search, senior. In saying a few words on the character of this worthy individual, the writer would observe, first, that he was much esteemed by his fellow-townsmen, of all sects and parties, as was evinced by the general concern which was manifested in the place, on the occasion of his death, and the crowded congregation which attended the Unitarian chapel, when his funeral sermon was preached. Nor was this respect for his memory more than his due; for Mr. Search was an active and useful member of society, and a generous contributor to every object of public utility or charity in the town. That he was actuated by Christian principle, and serious religious impressions, was evinced by his whole life. As a member of the Unitarian Society at Cirencester, he was a liberal supporter of its interests, and was particularly remarkable for the constancy and punctuality with which he attended, during *both* parts of the Lord's day, its *public divine services*. This regard for the ordinances and instrumental duties of religion, he carried into private life. He regularly kept up in his own family the good old pious custom of *domestic worship*; and he enjoined on those immediately around him, and daily practised himself, the unostentatious and peculiarly Christian duty of *closet devotion*. Not to lengthen this article, it may be truly said, that Mr. Search was a man of high integrity, active benevo-

lence, and exemplary piety. His illness altogether was of considerable duration, and of a most painful nature; and yet it was pleasing, though affecting, to behold the patience and fortitude, the composure, and even cheerfulness, with which he bore his long and almost incessant sufferings, emitting no sigh, uttering no murmur, but perfectly resigned to the will of heaven; until, at length, the *man* being conquered, though the *Christian* triumphed, he gently breathed out his soul into the hands of *him* who gave it, and calmly fell asleep in Jesus.

F. H.

Died, on Wednesday February 15th, in the ninetieth year of her age, Mrs. Sarah Aldred. This venerable and highly-respected lady was daughter of the Rev. John Aldred, who, more than half a century ago, was minister of the Presbyterian chapel, in Westgate, Wakefield. Few indeed are now among the number of her earlier friends; but by those that remain, she has ever been affectionately regarded; and not less so by those whom later years have brought within the circle of her acquaintance. She was, indeed, respected by all who knew her, and her memory will long be recalled with satisfaction and pleasure. Truly pious, and beneficent to the full extent of her means, to her may be applied the descriptive language of sacred writ:—‘She delivered the poor that cried, and him that had none to help him.’ Few persons can be said to enjoy life to a greater extent than did the subject of this brief notice; nor can there be greater evidence of the value of religious principles, and of an habitual practical regard to them, than the composure with which she was able to anticipate that eventful period, when that life, however extended, which is short and transitory, must be exchanged for one which will be interminable and everlasting. She possessed her faculties almost in lively exercise until a few days before her death; and, with

scarcely any pain, and altogether free from any mental disquietude, she passed serenely and peacefully from the things ‘which are seen and temporal, to those which are unseen and eternal.’ The contemplation of such a transition fully justifies the wish of Balaam:—‘Let me die the death of the righteous, and let my last end be like his.’

On Sunday, February 19, departed this life, Mary Heywood, eldest daughter of the Rev. Eliezer Heywood, formerly minister of the Old Chapel, Mansfield. This excellent lady was distinguished for the frankness with which she avowed the pure and simple doctrines of the gospel, which had been early impressed upon her mind, and for the consistency with which she acted upon them through the varying scenes of a long and useful life. The readiness with which she exerted herself for the benefit of others displayed the benevolence of her disposition, and often effectually contributed to the welfare and happiness of those whom she wished to serve. A life uniformly devoted to the strict discharge of duty, closed, as might be expected, with tranquillity and peace. Her departure might justly be described as falling into a serene and gentle sleep, from which, doubtless, she will awake to a glorious immortality. Her surviving and mourning friends have all the consolation which arises from a knowledge of the excellence and consistency of her character, and from the assurance, that in a future state, the attachment of virtuous minds will be renewed and perfected, and their union be indissoluble, uninterrupted, and everlasting.

JOHN WILLIAMS.

Mansfield, March 3, 1832.

Died, February 20, in Dover, after several years of severe illness, Mr. Henry Knight, a member of the General Baptist church, in that town. The deceased was well known and

highly respected in Dover, having been master bricklayer to the Honourable Board of Ordnance for many years. About five years since, owing to an excessive weakness in the legs, and a general debility, he was compelled to resign the office, and retired upon an allowance for the remainder of his life. His disorder, however, gradually increased, till at last he was totally unable to raise himself from his couch without assistance; and, finally, after much severe suffering, borne throughout with Christian fortitude, and resignation to the Divine Will, he breathed his last on the evening of the 20th February, expressing a hope that he should one day meet again his surrounding relatives in that abode where 'the weary are at rest.'

J. T. E.

March 3, at Herne, a village about six miles from Canterbury, Mrs. Elvey, for many years a pious member of the Unitarian General Baptist church, in that city. When in health, neither rain nor snow would prevent her from filling her seat at Canterbury, on the Sabbath, especially on the sacrament day. She lived the life of a meek and devout follower of Jesus, and died in the full assurance of being received into the mansions of bliss.

J. T. E.

March 8, 1832.

March 9, John Wainewright, Esq., of Gray's Inn and Pullen's Row, Islington, in the sixty-seventh year of his age. He was nearly forty years secretary to the trustees of Dr. Williams' Library. His remains were interred in Bunhill Fields, amidst those of the fathers and confessors of Protestant Dissent, of which cause he had always been an upright and consistent supporter.

March 24, the Rev. Jas. Kennedy Esdaile, A.M., eldest son of Jas. Esdaile, Esq., of Bunhill-row, in his twenty-ninth year.

Unitarian Publications.

Correspondence between the Rev. Dr. John Ritchie and the Rev. B. T. Stannus. Edinburgh.

A Letter to the Rev. Richard Bingham, junior, on the erroneous statement made by him in his recent pamphlet, &c. By Thomas Cooke, junior, Newport.

Fasting a Remnant of Judaism. A sermon delivered on Sunday, March 18, 1832, at the Old Chapel, Elder Yard, Chesterfield. By Robert Wallace.

* * All communications intended for insertion in the Unitarian Chronicle, should be addressed to the Editor, at the Monthly Repository Office, 67, Paternoster Row, and be sent, if possible, by the 20th of the month. As the attempt made last year by the Committee of the British and Foreign Unitarian Association to obtain and publish a more correct account of the Statistics of the Denomination than has yet appeared, does not seem to be in progress, we purpose to introduce that subject in our pages, and shall be obliged by any information tending to facilitate our labours.

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FRANCE.

LETTERS FROM A FRENCH CORRESPONDENT.—No. 2.

Paris, April the 9th.

SEVERAL interesting occurrences have taken place last month in our Protestant church. March the 3rd, Mr. Monod, junior, was appointed, by the Consistory of Paris, fourth pastor of our church. This nomination, by which a minister well known to incline towards methodism, or towards a steady adherence to the old orthodoxy of our French confession of faith, with all its absurd and gloomy articles, is named to so important a station in this country, would seem at first sight to indicate a retrograde spirit among the most eminent Protestants of the capital. However, I am pretty sure that such is not the case. This nomination is owing to the long services rendered to the church by Mr. Monod, junior, in the functions of adjoint-pastor, and to the opinion defended by the *doctrinaire*, Mr. Guizot, (member of the Consistory, deputy, and who must everywhere be a leading man,) that every religious opinion must have its representative in a well organized Protestant congregation; that methodism and rationalism must be preached in turns, and that tolerance is the only method of preventing the church from splitting into divers separate and hostile parties. How far this is possible, or consistent with the real spirit of truth, I will not here discuss. However,

the nomination obtained but a very slight majority. The Consistory, composed then of fifteen persons, divided on the question, and there appeared one blank vote, six for Mr. A. Coquerel, suffragan pastor of the church, and eight for Mr. Monod, junior, including probably his father's vote. Mr. A. Coquerel, an eloquent minister of the moderate and enlightened party, will probably be named *pasteur-adjoint*. Thus, Mr. Guizot's scheme will be realized. His ideas on the subject are, no doubt, rational and philosophical; for inasmuch as there is in our congregation a demand for methodism by a minority of the flock, and of rationalism by a majority, it appears perfectly just that each opinion should have its preacher. This is exactly introducing in church government the doctrine of the *juste milieu*. But it is to my eyes a question, whether it is possible for a church to tolerate every system, even that of intolerance. I must add also that there is a hope entertained that, by this nomination, all those dissident churches which English methodism and money have formed in Paris, under the denomination of chapels, will come back to our national presbyterian church. In this country we must not too much split and separate. Our government, after many hesitations, has at last terminated the

disagreeable business of Lyons. You are aware that, in that protestant church, there has existed for a long time a most violent debate between the present pastor, Mr. A. Monod, a young man of talent but of the deepest fanaticism, and the Consistory, who did not by any means relish this violent orthodoxy. Matters came to the point, that the minister braved the authority of the elders or Consistory, who had deposed him in the name of the people, and declared that he would still preach, and *did preach*. A deposition of a pastor by a Consistory is only valid according to our laws when it is confirmed by the king; this was done by a royal ordonnance of the 16th of March. This is, I believe, the first time that the French government interfered in protestant doctrinal questions. Nothing can better prove how unreasonable and even ridiculous is the interference of civil authority in religious questions. No doubt that a Consistory, as the immediate representative of the people, is sole judge of the doctrine and conduct of its pastor. Anciently, the general synod would have finally deliberated on the sentence, which authority, Napoleon, by his law, thought proper to take in his own hands, and the law still subsists. It is somewhat ludicrous to see Louis Philip interfering between methodists and anti-methodists, and deciding, without appeal, questions, which certainly, though a man of great information, he understands very little. It is, however, our Director *des cultes non catholiques*, Baron Cuvier, who decides these points, and I must add that his administration is marked in general by a spirit of great prudence and impartiality. It required all the implacable fanaticism of Mr. A. Monod to drive the government to this step, in which the king only confirmed the voice of the people. Mr. Monod will probably be named Professor of Pastoral Eloquence in the new dissident Methodist academy of Geneva. Our St. Simonites, who, I under-

stand, excite great interest in England, are still going on amidst a labyrinth of increasing difficulties. They are now tormented by the demon of discord and internal schism, and are menaced with no less than two formidable lawsuits from their ancient colleagues, Mr. Bazar, and Mr. Rodrigues. All this concerns the division of common property and copy-rights, especially from Mr. Rodrigues, who is now publishing a complete and interesting edition of the works of St. Simon. An *homme d'esprit* is reported to have said in Paris, that the good principles of their system are not new, and that the new principles are not good; this, however, I do not admit. Their views on political economy, and on the condition of labourers in general, are most important, and were never so well developed. I am afraid that the moral part will be found on examination to spoil all the rest. In our times of research, we have now every month, in Paris, some new professor mounting a gratuitous pulpit and proclaiming himself *chef de l'humanité*. All these are very good symptoms; for truth will find its way. Among these professors I shall cite Mr. Charles Fourier, who presents to the public, with great success, a kind of St. Simonian doctrine divested of all mysticism and theocratic views. His ideas draw near to those of Owen's co-operative plan. A most strange philosophical publication has excited lately some attention. It is a book entitled *Le Messianisme*, by Mr. Hoéné Wronski. He pretends having found the *geometrical formula* of the developement of humanity, and insists that in each human bosom there is deposited a complete and powerful *λογος*, by which every man can govern his affections and actions, and which he must follow as an unerring guide towards future progress: a few words, however, can give no idea of this extraordinary philosophy. It is evident that if our liberties are maintained against the Holy Alliance by the com-

bined action of the whole nation, France will perhaps, ere long, adopt a system of religion and philosophy entirely new. But to decide what this will be, would require a very keen spirit of prophecy. Such are, however, the ideas that occupy us, even in the midst of the dreadful ravages of the cholera, of which I for my part am sick, and hundreds are dying. O.

SWITZERLAND.

THERE are twenty-nine pastors in the Church of Geneva, of whom not more than three hold what would, in this country, be called orthodox opinions. About one-third of the population of the canton is Roman Catholic; the *soi-disant* Evangelical party forms a small fraction of the remaining two-thirds.

AMERICA.

(*From the Christian Register.*)

LANDING OF THE PILGRIMS.

MR. EDITOR,—Agreeably to arrangements, previously made by the first parish in Plymouth, the anniversary of the landing of the Fathers was noticed by appropriate religious services. Notwithstanding the extreme severity of the cold, a numerous congregation was assembled. The Rev. Mr. Cole, of Kingston, and Mr. Goodwin, of Concord, offered our thanksgivings and supplications in a spirit and manner worthy the interesting occasion. The discourse was delivered by the Rev. Mr. Brazer, of Salem, from the 8th and 9th verses of the 80th Psalm. Much was expected of the preacher, from his eminent standing in the church, and as a scholar, and our expectations were more than realized. We may venture to say, that we have had on no former occasion a more discriminating and faithful portrait of the Plymouth colonists; or a discourse

more abounding with remarks, on past and present times, of a close and accurate thinker. How can we best honour the Fathers, and in what way shall we best cherish their memory? The answer to these inquiries led the speaker to a discussion of the general traits of the Puritan character, rendered the more necessary, as the story of their times is told by those who were unfriendly to them. It little concerned men to look out for biographers and historians, to give them a fair seeming in their own times, or in future times, whose vision was fixed on Him who is invisible, all whose energies of mind were concentrated on the tremendous realities of a future endless life. Their character was formed, and is to be explained on motives derived from religion, a deep and overwhelming sense of its promises and its threatenings.

We were glad to hear one topic touched, as it has scarcely before been adverted to, and that is, the distinguishing features in the character, as well as in the purposes of emigration, between the Plymouth and the Massachusetts colonists. In the Plymouth company, it certainly must be allowed, that with a scrupulousness as rigid as their neighbours, there were mingled more of the graces of mildness, forbearance and modesty. These differences of character, the speaker supposed, might naturally have grown out of the different states of their party, at the different periods of their emigration. The Puritans were a despised minority in the first case; and, in the last, had overturned the throne, and were set in high places. The offence of intolerance charged against the Pilgrims was put in its just point of view. Their measure is to be taken according to the standard of their own age, and not according to the standard of this. Toleration was not known; or, if known, was not thought consistent, either with the reverence due to God, or with peace in social life. More than this, it is obvious to the reader of their history,

that the exclusion of the sectarians of their day from their Commonwealth was most strictly a measure of self-defence. Taking into view the insane conduct, and extravagant designs of these sectarians, the desperate and reckless avowal of their opinions must have been stopped, or the institutions, then in their infancy, which the Pilgrims had suffered and were suffering so much to establish, must have been subverted; or the Pilgrims themselves must have entered upon a new exile. What were these institutions, but the groundwork of the most perfect religious and civil liberty! Prominent among those, remarked the preacher, were the separation of church and state, and the independency of each individual church. In the last, particularly, the discordant parts now work the harmonious action of the whole, and toleration in religion has a sure guarantee in the common interest of all sects.

The highest honour we can give to the memory of the Pilgrims is to guard and improve their institutions, and to proceed onward as they would do, did they live in our age. To square our actions by their standard, to think in their thoughts, is not following up their spirit, nor is it conforming to the law, which God has stamped on the mental constitution. Onward and forward was their principle—the principle, that gives us this day cause to celebrate them, as the founders of this vast empire. This is the principle, that should animate their descendants in all their discussions, all their institutions, guided and restrained by the same elevated moral principle that distinguished the Fathers. This is an exceedingly faint and imperfect outline of Mr. Brazer's discourse. It is a matter of sincere regret with us that he declines the request to publish it. T.

Plymouth,
Dec. 26th, 1831.

SUNDAY-SCHOOL TEACHING.

AT a meeting of the Boston (U. S.) Sunday School Society, the question offered for discussion was, whether Sunday-Schools should be exclusively devoted to religious instruction. The following are extracts from the different speeches made on the occasion:—

PROFESSOR HENRY WARE.—‘The Sunday-School teacher is a minister of Christ. He is to teach Christ, and as Christ taught; he is to teach the Bible, and as the Bible teaches. How was it with the great model of Christian teaching, the Saviour himself? He does not always teach in the express language of direct revelation; but he bid us look and learn for ourselves, from the lily, the vineyard, the sparrow, the harvest, the sheepfold. Much of his most affecting instruction is enforced by such illustrations. Why should not his ministers do the same? Why not carry into the Sunday-School the flowers of the field, and tell of the birds of heaven, and discourse, like Jesus, on the Providence which watches over the falling sparrow?’

Some persons have objected to the introduction of *stories* into the Sunday-School, and, doubtless, it should be done with moderation and discretion. But they need not be excluded,—for here again let us ask, how did Christ teach? Was it not his favourite mode to teach by parables? Are not the stories of the Prodigal Son, the Good Samaritan, and the Ten Virgins, as instructive as if they had been couched in a different form? So that when you carry a wholesome story to your class, you teach as Christ taught. It is necessary (and perhaps not necessary) to add a brief caution, for there is danger that in bringing forward instruction from Natural History, and by tales, the great end should be sometimes lost sight of, and knowledge and entertainment be substituted for religious impressions. Against this we cannot too cautiously guard. We must con-

sider every thing as subsidiary to religious impressions, and pursue it, so far only as it may accomplish this purpose.'—In conclusion, Mr. Ware described the happy effects which might be hoped, in thus bringing instruction from various sources in aid of religious truth.—'We wish to make a child at all times religious, at all times governed by the sense of God. We must then show him God not only in the Bible; he cannot have the Bible at every moment. He goes abroad in the midst of a thousand objects, which will draw him away from his Maker, unless we can show him that God is in them also. But, if we teach him to see God, and to feel his power and presence in all things; in the sun, the air, the grass; in every animal and plant, and every human form, and every passing event, then he will be reminded of him by every thing he sees, and will never forget him. He will feel his divine presence at all times, and set the Lord always before him. This should be our aim, this will accomplish the purposes of the Scriptures, and this we shall accomplish, when, having made the Scriptures the foundation, the spirit, the all-in-all, we combine with them, and sanctify by union with them, every thing which God has made.'

Mr. LEWIS G. PRAY maintained that the instruction of Sunday-Schools should be strictly religious. 'But what constituted religious instruction? Some say that it should be restricted to the Scriptures; but, if in his way to the Sunday-School, a teacher should cull a beautiful flower, and carry it to his class, explain its formation, its properties, point out its beauty and fragrance, and from this object lead up their minds to the wisdom and goodness of its Maker, would not this be religious instruction? and would it not be calculated to leave a deep and abiding impression on their minds? Or, should he lead them to contemplate the heavenly bodies, explain to them that they are

worlds, the workmanship of God, and were controlled and directed by his Almighty Power, would not this be religious instruction? and would they not, ever after, read with greater interest and delight that beautiful psalm—"The heavens declare the glory of God, and the firmament sheweth forth his handy-work"?—And is not this one of the best effects of religious instruction?' The introduction of stories is objected to by some, but it seemed to him with as little reason as in the other case. They serve to teach children the moral duties, the duties which they owe to one another and to society. Mr. Pray had no idea of morals separate from religion. *Morals are religion in action.*

Mr. BLAKE remarked—'That there are some children for whom the Scriptures are not the most proper book, because they are too young to understand it. Natural religion should be resorted to for that purpose. If we would convince the child of the being of a God, there is a better way than by referring him to the Bible. He readily understands that the toy which amuses him had a maker. In like manner we can explain to him the motions of the sun, moon and stars; the formation of animals, their protection against the weather, and by this course of reasoning convince him that God is an adequate cause for these things. The same with regard to his attributes. The child may be made to love God. Why does he love his parents, but for the kindness he receives from them? He receives greater kindness from God. Revealed religion, though paramount to natural religion, ought not to be the only thing taught.'

UNITARIAN VILLAGE MISSIONARY SOCIETY,

Late the Lancashire and Cheshire Unitarian Missionary Society.

THE Eighth Annual Meeting of the Members of this Society was held in the boys' school room, under the

Unitarian chapel, Mosley Street, Manchester, on Monday evening, the 26th March; the Rev. J. J. Tayler in the chair. After briefly opening the proceedings, the chairman stated that the collections made the preceding day at the Cross Street, Mosley Street, and Greengate chapels, in aid of the funds of this Society, amounted to 41*l.* 10*s.* 9*d.* The Report of the Proceedings of the Society during the past year was next read. It presented a very gratifying illustration of the great amount of good which may be accomplished with limited means, and gave pleasing anticipations of the future extension of the principles of Unitarian Christianity. At Astley, Swinton, and Padiham, the congregations were reported to be increasing in numbers, and regular in attendance; while in the Sunday schools at these places and at Oldham, about 570 scholars received instruction. The Rev. H. Clarke (whose engagement as the Missionary of this Society terminated in October last) reported that the cause of Unitarianism was evidently extending at Padiham. While in that neighbourhood, he had preached upwards of thirty times at villages adjacent. Mr. Francis Duffield, who had been subsequently engaged for six months by the Society, had also visited this nursery of humble Christians, and expressed himself highly gratified at their zeal. Mr. Duffield had also visited the neighbourhood of Ashford, Derbyshire, with a view of obtaining information respecting Mr. Robert Shenton, formerly a preacher among the Primitive Methodists in the Bradwell district, but who, having changed his sentiments, had applied to the Committee of this Society for assistance, while he endeavoured to extend the knowledge of the one only true God. In November the Committee entered into an engagement with Mr. Shenton, and he had subsequently preached at Ashford, the adjacent villages of Sheldon, Bakewell, Tideswell, Great and Little Longston, and

Taddington, to attentive and frequently numerous congregations. In a letter from him, the great desire manifested amongst the people to read the Society's tracts was noticed as proving a very valuable auxiliary to the labours of the missionary, and the want of tracts was lamented. By the financial accounts of the Society, it appeared that the balance of cash remaining in the hands of the treasurer was 5*l.* 5*s.* 7*d.* Resolutions were moved and seconded, and the meeting was addressed in the Christian and missionary spirit of 'peace and good will to man,' by Richard Potter, Esq., the Revs. F. Howarth, of Bury, Edward Hawkes, J. R. Beard, Henry Montgomery, of Belfast, and C. D. Hort, of Gorton; and by Messrs. Fras. Duffield, Aspden, J. A. Turner, J. Harland, J. Armstrong, E. Shawcross, A. Hardy, Robert Shenton and P. Eckersley. The unexpected presence of the Rev. H. Montgomery, who was passing through Manchester on his return to Ireland, added considerably to the gratification of those present at this highly interesting meeting. Mr. Shenton gave a brief account of his labours, which had been successful beyond his expectation. An earnest hope was expressed that, before long, the benevolent work of a mission to the poor and depraved would be commenced in Manchester.

NORTHIAM.

At a Meeting of Unitarian Christians held at the chapel, Northiam, on January 18th, 1832, it was proposed and unanimously agreed to present the following testimony of gratitude and respect to the Rev. James Taplin, our late co-pastor.

*To our dear and highly respected
Friend and Brother in Christ
Jesus.*

Impressed as we are with a sense of the duty we owe to you, in filling the high and important concern of a

Christian minister for nearly two years, on the alternate Sabbaths in our church, without any pecuniary reward, we beg you to accept of our united, warmest, and most sincere thanks and acknowledgments, as a tribute of respect for your very useful services among us. Poor indeed is this mark of esteem and regard which we now offer, when compared with the talents, learning and ability which you possess, and also the time, intense study, deep research and close application, that must have been given to the discourses with which we were favoured during the period of your visiting us.

When we connect with this your exemplary conduct coupled with your excellent precepts, the duty becomes more imperative on our part, to express the great estimation in which we held your ministry, in the most momentous and distinguished work of our eternal salvation. We are however sensible that the best and most satisfactory offer we can make will be by showing our growth in Christ Jesus, our union and advancement in true wisdom and righteousness.

Time, we are persuaded, will prove, that your labours in this the most desirable of all things have not been altogether in vain, as we trust, with the blessing of God, they will eventually spring up like good seed sown in good ground, and bring forth abundantly. Could you be convinced that such would be the fruits of what we believe to be your earnest solicitude, it would, if possible, give a fresh zest, energy and zeal to your future endeavours.

We hope that wherever, under divine providence, you may be placed, your audience may rightly discern and duly appreciate your services, and so improve by them, that they may rise to a still greater height in the scale of religious truth, proving to all around them, that, by your instrumentality, they have received, in deed and in truth, the Lord Jesus Christ, and do walk in him; this we pray, not only

for their comfort, but being confident that, wherever you are, it will also add to your own.

That the God you serve may ever be with and bless you, and yours, through Jesus Christ our Saviour, is our earnest prayer.

Signed in behalf of the above-named church.

JOHN EDWARDS, *Elder.*

JOHN PLOMLEY, }
THOMAS JAMESON, } *Deacons.*

With about 50 other signatures.

REPLY.

To the Northiam Unitarian Society.

MY CHRISTIAN BRETHREN,
I can return you no thanks adequate to the very kind and flattering sentiments which you have been pleased to express towards me. Humble and imperfect as my services have been, I hope I can affirm, without any presumptuous feeling, that they have always emanated from an earnest and sincere desire to promote the honour of God, the purity of the gospel, and the happiness of my fellow-creatures.

The connexion which for some time past has subsisted between us will long be cherished in my memory with gratitude and delight. A minister's life is at the best an anxious and a toilsome one, but when cheered with the approbation of those for whom he labours, his duties, though arduous, become easy, and he is enabled to sustain his warfare against sin and corruption with alacrity and vigour.

I gladly embrace this opportunity of bearing testimony to the many acts of kindness which I have received from you, and, above all, to your zealous co-operation in all my plans for the diffusion of pure and undefiled religion. Although the present may be to you the day of small things, yet there is reason to anticipate that your united and persevering labours will not be in vain in the Lord. It is cheering to know that he who guides

the helm of the universe watches over the cause of divine truth, giving energy to its progress, and will give, till it has searched and cleansed every thing corrupt in principle and practice, till it has subverted the dominions of ignorance and error, emancipated their captives, and set them free in the glorious liberty of Christ. Take courage then, my Christian brethren, persevere unto the end, and heaven will seal your work with her blessing.

I hope my young friends will continue to interest themselves in the spiritual renovation of mankind. May they long feel the value of religion, that, as they grow in stature, they may advance in divine knowledge, and in favour both with God and man. May you all, both old and young, study to be useful and kind one to another; earnest and unwearied in the service of our divine Master, that when you meet around the throne, you may be welcomed with that grateful tribute of approbation, 'Well done, good and faithful servant, enter into the joy of your Lord.' Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Believe me,

My Christian brethren,
Yours in the service of Christ,
JAMES TAPLIN.

Honiton,
March 24, 1832.

BRISTOL.

*To the Editor of the Unitarian
Chronicle.*

March 27, 1832.

SIR,—The following account of the manner in which our Lewins Mead congregation employed the late Fast-day, may not, I think, be uninteresting to the readers of the 'Chronicle;' and I ardently desire to see such meetings as that I am about to describe, more generally adopted among

our congregations at large. We are, as a body, so much already, and may be still more, cut off from co-operation and social union with our orthodox brethren, that it is peculiarly important that we promote that union among ourselves.

It had been thought proper to hold a morning service in our chapel, on the 'Fast-day;' and I think it met the wishes of the majority of the congregation; not (I would have it distinctly understood) because government ORDERED it, but because it appeared to them a very fit way of spending a portion of a day which was almost necessarily held as a holy-day, and because they were glad to unite with so many thousands of their fellow countrymen, as would that day be offering up their prayers and supplications to their common Father for the welfare and prosperity of their beloved country. Whatever, however, might be the reason, a very good congregation assembled, and a most admirable sermon was preached by Dr. Carpenter.

The circumstance of the day's being one of entire freedom from business was taken advantage of by the respective Committees of our Congregational Library and Fellowship Fund for holding their Annual Meetings; and, on the suggestion of one or two of our younger friends, it was determined that the members of each, with any other members of the congregation, should meet together in the evening, and take tea together in one of their school rooms. Accordingly, at half-past five, after holding the library meeting, between forty and fifty gentlemen sat down to (I believe) the first congregational tea meeting ever held at Lewins Mead. The plan had not been generally known, or doubtless the numbers would have been much more considerable. After some very interesting remarks from Dr. Carpenter*, on the great utility of such meetings, by the bonds of union which they form, both among the

* Mr. Rowe was too unwell to attend.

members of them, and with their ministers, a resolution was passed constituting this meeting the first of a series of annual ones, which will, in future years, be held on *Good Friday*, many of those desirous of attending, not being able to give any other day to the purpose.

The whole meeting then adjourned to another room, and held the Annual Meeting of the Fellowship Fund. I hail this meeting as one which promises, for the future, better days to this most valuable institution. The attendance was larger than it has been for years; very considerable interest was manifested by all; the names of several new subscribers were received; and, as the annual meeting will, in all probability, be held, in future years, on *Good Friday*, in conjunction with our tea meeting, I cannot think myself too sanguine in hoping that we shall witness no diminution, but rather a steady increase, of the rising zeal of our congregation.

I cannot conclude, without expressing, in common I am sure with all who were present, my warm gratitude to our beloved pastor, for his indefatigable exertions in rendering the Fellowship Fund Meetings (and, indeed, *all* in which he is concerned) so interesting and *instructive* as they so frequently are,—eminently so on the present occasion. Dr. Carpenter does indeed prove himself our true *friend*, I had almost said *father*; and if ever this should meet his eye, let him assure himself, that those most affectionate admonitions which he addressed to the younger members of his congregation especially, (and with which he closed the proceedings of our ever memorable ‘Fast-day,’) will never be effaced from their grateful hearts. That God may suffer him to live to know that ‘His labour has not been in vain in the Lord,’ will ever be our ardent prayer. E. C. H.

Bristol Schools.

The Unitarian congregation in Bristol, as appears from a report just

issued, supports a ‘Girls’ Daily School,’ a ‘Sunday School for Girls,’ a ‘Sunday School for Boys,’ an ‘Infant’ and an ‘Intermediate’ School, comprising all together about 300 children. From the report, we learn that no boy in attendance on the Sunday School was concerned in the disastrous events of the 30th of October. During the same events, the teachers of the Infant and Intermediate Schools remained quietly at their posts, requested the parents to leave their children with them during the whole of Monday, and engaged to devote their time entirely to them. The offer was in some cases accepted, and only two instances have occurred of the parents of any of these children being implicated in the disgraceful transactions; and in one of these the man was in no wise blameable.

Connected with the Infant School is a Dispensary, which now extends its usefulness through all the schools and the families of the children belonging to them. From sixteen to twenty sick receive advice and assistance each week. The Sunday School is in a flourishing condition, and from sixty to eighty books are given out every Sunday.

Infant Schools in Sunday School Rooms.

We mentioned, in our report of the last anniversary of the Unitarian meeting-house, Green Gate, Salford, Manchester, that Mr. Thomas Potter had offered to guarantee the existence, in the Sunday school room of the society, of an infant school. Encouraged by this munificence, which was immediately followed up by a subscription of 20*l.* per annum from Mr. T. Potter and his family, accompanied by an assurance that all deficiencies should be supplied, the minister began to solicit his friends, and take other plans necessary to effect the contemplated object. His success exceeded his expectations. The school is opened, contains 136 scholars, and gives every promise of ample usefulness. We

mention these things mainly with a view to encourage other attempts to employ during the week the rooms that are now used all but, if not quite, exclusively on the Sunday. The congregation in Salford is neither rich nor large, but they are the occasion of nearly 400 children being taught; namely, 250 Sunday scholars, and about 130 in the infant school.

MANCHESTER.

Missions to the Poor.

WE always felt a confidence that missions to the poor, on the plan of Dr. Tuckerman, would be instituted by the Unitarian body as soon as they became acquainted with their objects and probable effects. Evidence of the propriety of our confidence is beginning to present itself. In addition to the mission in the metropolis, a mission is on the eve of being commenced in Manchester, and another is contemplated in the same place. A benevolent member of the Rev. J. J. Tayler's congregation proposes to devote from two to three hundred pounds a year in order to set on foot a mission chiefly to his own workmen. His plans, so far as they are matured, embrace a school for the education of the children of his workmen conducted on a superior plan, and with an especial view to the formation of the moral character and principles. By this means, the minister, who will at first have to employ himself mainly in the school, will be able to get amongst the people, and establish, from the connexion, that would be thus opened through the children, with the parents, such a course of labours and instructions, as would employ him in his proper functions. A school for adult unmarried women is also contemplated, conducted by a female, mainly with a view to improve their knowledge of domestic concerns. The great business, and in fact the great difficulty is, to find a person suited for the undertaking.

The Rev. J. Taylor, late of Rivington, has accepted an invitation from the Unitarian congregation, Dob-Lane, near Manchester.

Mr. May, late of Ireland, has succeeded Mr. Dean in the pastoral charge of the Unitarian congregation at Stand, near Manchester.

The Rev. S. Bache, late of Dudley, has accepted the office of one of the pastors of the congregation assembling in the New Meeting-House, Birmingham, as coadjutor to the Rev. John Kentish, and successor to the Rev. J. R. Wreford.

The Rev. J. C. Meeke, late of Stockton-on-Tees, succeeds the Rev. J. Philp, as minister of the Unitarian congregation at Lincoln.

The Rev. Mr. Ryland has resigned the pastorate of the Unitarian congregation at Newington Green.

IRISH SCRIPTURAL EDUCATION.

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations residing in and about the Cities of London and Westminster, holden at the Library, Redcross Street, on Thursday, April 19th, 1832—

The Rev. F. A. Cox, LL.D. in the Chair—

It was Resolved,

That this Body is deeply impressed with a sense of the duty of a Christian community, to provide for the education of the whole people, as the best security for social order and harmony, and as the most likely means, under the blessing of Divine Providence, to promote the true knowledge of the Gospel of our Lord Jesus Christ, and the fear and worship of Almighty God.

That we consider all education essentially defective which does not include instruction in the Holy Scriptures, which we regard as the only sure ground of faith, the unerring rule of life, and the infallible guide to immortality.

That experience teaches us, at the same time, that the Holy Scriptures cannot be taught effectually and universally in a course of national education, without a constant and cautious observance of the great principle of the right of private judgment, and that any violation of this principle tends to prolong the reign of prejudice, to excite uncharitableness, to degrade the Bible from its sacred use, and to pervert it into an instrument of discord and division.

That with these impressions we have witnessed with much satisfaction the appointment, by his Majesty's Government, of a Commission for administering the funds granted by Parliament for the education of the poor of Ireland—the Commissioners consisting of persons belonging to different religious denominations in that country; and appointed under instructions which provide for the use of such Scriptural lessons, in the schools, as may be agreed on by all the Commissioners, and also for setting apart one or two days in the week for the religious education of the children by the respective ministers and teachers of religion whom their parents shall prefer.

And that, being fully persuaded that, in the present critical condition of Ireland, this is the most eligible plan of ensuring a national and religious education in that country, of promoting the civil, moral and spiritual improvement of the Irish people, and of guarding the tranquillity and advancing the prosperity of the United Kingdom, this body agrees to petition both Houses of Parliament to give their sanction and support in carrying into effect the measure devised by his Majesty's Government

for the education of the poor of Ireland.

THOMAS REES,

Hon. Secretary.

City Mission, London.

We are happy to find that, so far as can be ascertained from the commencement of Mr. Philp's labours, the anticipated difficulty of gaining friendly access to the poor of London will not be so formidable an obstacle as many anticipated. The scenes of privation and suffering which he has to explore will be found almost beyond belief, to those whose attention has not been directed to that wretched class of their fellow-creatures. His undertaking will, however, be abundantly arduous. All kind hearts should strengthen his hands. The committee has printed collecting cards, to be used for obtaining small donations from the charitably disposed. We hope the Poor's Fund may be well recruited by this means. Presents of clothing, and of tracts, will also be very useful. We subjoin part of a note just received from our excellent missionary:—

'I mentioned to you at the Committee, that I received from an unknown friend, a donation of fifty articles of clothing, to be distributed by me amongst the necessitous poor. I have also received from the Christian Tract Society, tracts to the amount of two guineas, for distribution. I have taken the liberty of reminding you of these circumstances, thinking you might give them publicity in the Unitarian Chronicle. It struck me that it might be proper to do so, both on account of the donors and of others who might be induced to follow their good example. I have not as yet seen much of the state of things amongst the poor, but I have seen enough to convince me that their case is deplorable, if not, as to worldly matters, hopeless. If, however, it can

be alleviated by the munificence of the wealthy; sympathized in by the feeling; and rendered a little more tolerable by the exertion of the philanthropic,—a desirable object will be attained. I should wish to assure any, who are benevolently disposed, that I shall gratefully receive whatever they may contribute to this object, and will faithfully apply it to the purposes intended.—(I do not, of course, mean money; that should be given to the fund for the poor's purse.)'

Unitarian Christian Worship, Burton Rooms, Burton Street, Burton Crescent.

This excellent hall, originally built by the Particular Baptists, has been re-engaged for Christian worship and useful instruction, under the superintendence of the Rev. Benjamin Mardon, M.A. of the University of Glasgow, minister of Worship Street chapel, Finsbury Square.

The success which has attended the effort to collect an evening congregation at Woburn Buildings, a very short distance from the above spot, has appeared to that gentleman, and to a number of his fellow parishioners, to justify the present experiment. The plan contemplated will include also the delivery, at certain intervals in the course of the week, of lectures on literary and scientific subjects, by gentlemen of education and respectability; the hall being no less adapted for this purpose than for preaching. Party politics will be excluded; and care will be taken that the knowledge communicated shall be of that useful kind, which is adapted to promote the principles of virtue, and the interests of natural and revealed religion.

A course of lectures on the Evidences of Christianity will take the lead; to be delivered on Sunday evenings, after divine worship, commencing at seven o'clock. The first lecture, on Easter-Sunday, 'On the Resurrection of Jesus Christ.'

TRINITARIAN BIBLE SOCIETY.

(*From the Patriot.*)

THE affairs of the Trinitarian Bible Society are in strange confusion. A most stormy meeting took place on Thursday, April 12, when certain members called the committee to account for excluding the heretics of Regent Square; a step which, they contended, was an unjustifiable extension of the original test. No reporters were admitted; this is in itself an ominous circumstance*. It is a plain proof that any society, but especially a religious one, must be in a lamentable condition indeed, when it cannot face the open day—when it is conscious that its proceedings are likely to be too disgraceful for publication. The description we have had, however, of the meeting, from those who were present, leaves us no room to regret that the veil of secrecy was dropped over this painful scene; a scene which, if disclosed, would only fill the sincere Christian with sorrow, and store with fresh arrows the quiver of the infidel. Suffice it to say, that the Irving heresy had a majority in its favour: the consequence is, the officers of the society have already resigned and formed themselves into a provisional committee. And this, then, is the Trinitarian Bible Society, after a brief existence of some seven or eight months! This is the meagre performance which has followed such magnificent promises! We trust its projectors have found out by this time how vast is the difference between opposing an old society and erecting a new one; between *finding* faults and *amending* them; and that a theory may look ever so well on paper, which it may be extremely difficult to reduce to practice. They were *forewarned*, that if they inclosed their society within the pale of church

* A good hint for the ministers of the three denominations. The privileges of that body may be infringed by allusion to their discussions and divisions after the interval of years.—E. U. C.

communion—and such, in fact, a test constitutes it—they would find it impossible to stop; they can only stop consistently by shutting out whatever they account heresy—and that greatest of all heresies—an unholy life. Then, indeed, they will be consistent; but not till then.

Little did those who opposed the formation of the Trinitarian Bible Society imagine that so short a time would suffice to show the impracticable nature of the principle on which it was founded. Experience has enforced her lessons more quickly than usual. In the mean time, how lamentable is the fact, that the new society has been fruitful in nothing but mischief! It has occasioned schism—and has been itself the victim of it; it has given birth to innumerable and most angry controversies; it has impaired the unity, and has done all the little it could to circumscribe the energies of the noblest institution of our age—while it has COMPLETELY FAILED of the great object for which this and every Bible Society is ostensibly founded. We believe we speak the truth, when we say, that IT HAS NOT YET CIRCULATED A SINGLE COPY OF THE SCRIPTURES! If we have been misinformed, we shall be most happy to contradict our own statement. Instead of circulating the Scriptures, without which a Bible Society, let it be ever so 'pure in principle,' is a mere mockery, its whole life has been spent in ceaseless agitation. 'A Trinitarian Society' it may call itself, if it pleases, but a 'Bible Society' it certainly is not.

Strange to say, it has exhibited, in the course of its short history, most of the very faults which it charged upon the old society—but in an aggravated form. It condemned, in its great rival, the avowed co-operation of all parties; it finds, within its own bosom, equally incongruous materials—and that too in spite of a principle of exclusion. It denounced a society in which there was only a possibility of a heretic having a voice in its manage-

ment; it finds them swarming on its platforms and its committee. It was to be free from all difference of opinion; and it has witnessed in its committee rooms, and at its meetings, more stormy debate, more bickering and quarrelling, in seven or eight months, than THE Bible Society has known in thrice the number of years; if we except the disturbances which these very men occasioned before they constructed a society for themselves, where they might wrangle at leisure. There is *one* charge indeed, with which they bitterly assailed the old society, which cannot be justly brought against them, and that is—of falsifying, or 'adding to,' or 'taking from' the sacred volume. Against this, they have most effectually guarded,—by not circulating the Scriptures at all! Thus if it has exposed itself to such censure, before it has done any thing, may we not reasonably expect, that if it should live to the age of the British and Foreign Bible Society, and should fill (which we admit to be an extravagant supposition) a sphere of operations equally vast, and be engaged in concerns equally complicated, it will fall into errors of at least equal magnitude? There is, however, but little chance of seeing this experiment tried.

Israel Polliathan, or Pallatan, one of the members of William Roberts's church at Madras, is now in London. He seems very simple-hearted and earnest in his religious profession. He came over as cook in an Indian man, and would, we believe, like to remain some time in this country, could a situation be found for him. His knowledge of the English language is very imperfect. He speaks with much feeling of the valuable instructions and excellent character of William Roberts.

Widows' Fund.

The annual sermon on behalf of the Society for the Relief of the Widows

of Protestant Dissenting Ministers, was preached at Salters' Hall Meeting House, on Wednesday, April 11, by the Rev. Eustace Carey. From the report of the committee, it appears that the number of beneficiaries now receiving annual allowances from the fund is 199; of which 19 are widows of ministers of the Presbyterian denomination, 53 of the Independents, 75 of the Baptist connexion, 36 widows of Welsh ministers, and 16 new cases added during the past year. The finances of this charity have been gradually diminishing during the last few years, owing to the removal by death of many stated subscribers, whose places have not been filled up. The receipts of the past year amounted to 388*l.* 3*s.* 7*d.*, and the expenditure to 333*l.* 7*s.* 11*d.*, leaving a balance in the treasurer's hands of 55*l.* 15*s.* 8*d.*, which sum, however, requires a speedy augmentation, as the annual exhibitions are to be paid next month, which will exceed 2000*l.* The annual dinner took place in the evening at the Albion Tavern, at which Thomas Wilson, Esq. presided. We regret to state that the company was but small, and that the collection here, and that after the sermon, were both less productive than usual.

SOUTHERN UNITARIAN FUND SOCIETY.

THE Annual Meeting was held at Portsmouth on Good Friday. The Rev. J. P. Malleson, A. M., delivered a discourse in the morning from Matt. x. 32, ably delineating the character and enforcing the example of the primitive confessors of the truth; and showing that those who, thinking they have attained, are yet content to hold the truth for themselves only, can have acquired little of that principle of universal brotherhood, which is the distinguishing glory of Christianity. The morning service was at the Baptist chapel, and the members were much gratified in observing the judicious improvements (particularly the removal of

some old houses), by which a building, which has been consecrated to the cause of piety and mental freedom for considerably more than a century, is no longer hid from public view. In the evening Mr. Malleson preached from 1 Kings xiii. 13. With eloquent simplicity and force he unfolded the universality and depth of that inherent feeling of compassion which is so distinctly legible in 'God's revelation to the human heart.' He asked, if such be man, what must man's Creator be? And after inferring the impossibility of infinite wisdom and goodness, calling beings into life on conditions compared with which non-existence were a blessing; or of his inflicting greater punishment than is necessary for the good of its object, he showed that the doctrine of eternal torments is no less opposed to the letter and spirit of the Scriptures, and declared it to be to him inconceivable, for a person really convinced of this doctrine, to think and to be happy.

The Report read by the Rev. Russell Scott remarked that obstacles having prevented the execution of several plans for introducing Unitarianism in new situations, the Committee had engaged the services of their friend the Rev. Michael Maurice, of Southampton, to visit periodically, on the Lord's-day, such societies in the district as may wish to avail themselves of his valuable services; trusting that such a measure may prove an acceptable relief to the ministers, afford an interesting variety to the hearers, and tend to keep alive a spirit of harmony and mutual co-operation between the several congregations. Although the society makes provision only for the charges of their truly Apostolic Missionary, they are not without hopes that the zeal of such ministers as are within convenient distances, may induce them of themselves to carry the object into more extensive operation.

About forty persons dined together, the chair being filled, with his usual

zeal and urbanity, by James Carter, Esq., Mayor of Portsmouth, who, in addition to many animating and instructive remarks, pointed out the circumstance that the minister who had that day favoured the society with his services, stands in the relation of grandson to a former vicar of Portsmouth, viz., the Rev. Henry Taylor, author of the celebrated 'Letters of Ben Mordecai,' who, by his learned inquiries, and still more by his open avowal of their results, had rendered essential service to the cause of Unitarianism. The chairman observed with satisfaction that his own father (who was an active magistrate) had been the means of bringing that excellent man to Portsmouth. A vacancy occurring in the incumbency of the parish about the middle of the last century, he requested of Bishop Hoadley, with whom he had some acquaintance, to select for it some clergyman of good character and liberal sentiments. Mr. Taylor's appointment was the consequence of this application, who, in accepting it, made a considerable pecuniary sacrifice.

The Revs. Russell Scott, Maurice, Malleson, Fullagar, and Kell, Messrs. A. Clarke, Hotham, and other friends, took part in the proceedings: the attendance from neighbouring congregations was encouraging, and the public services were well attended.

D. B. P.

OBITUARY.

Mrs. Dean.

ON Monday the 12th of March, died at Stand, near Manchester, Mrs. Dean, in the 78th year of her age. She was the daughter of the late Rev. John Smith, of Bradford, in Yorkshire, and relict of the late Rev. John Dean, of the same place. Trained up in the way of early religion, she added to her young impressions the confirmations of reflection, and the habitual study of the holy scriptures. The course of moral dis-

cipline, through which she passed, called her piety into exercise, and enabled her to prove, in manifold afflictions, the sustaining power of Christian principles and her complete reliance on the wisdom and goodness of Him, whose dispensations to his servants, whether of joy or sorrow, are the messengers of mercy and of love. The most marked feature in her character was the unsubdued energy and alacrity, with which she rose again under every disappointment and affliction, and still present at the call of duty, devoted herself to the good of those around her. To the great and estimable qualities of her mind, she joined an habitual cheerfulness of temper and kindness of manner, which won and secured the attachment of all who knew her; and of these, by whom she was alike beloved in life and mourned in death, there were both the old and the young, her immediate connexions and more remote acquaintance; those of her own religious society, and those of a different faith; and it is only those who, knowing the social graces and endearing kindness of her walk among them, can estimate the loss which her removal has inflicted on the little circle in which she moved. Her fellow-worshippers saw in her a warm attachment to her religious principles, tempered by the moderation of Christian charity. They saw, above this, the fruits of faith in the unremitted discharge of religious duties, in the energy and delight with which she promoted the interests of their society, and in the cordial affection with which she regarded all its members. Nothing could prove more, and more consoling to those who feel her loss the most, the power and inestimable value of Christianity, than the perfect composure, with which she looked forward to the hour of dissolution and the beautiful and cheering anticipations with which she contemplated her arrival in 'a better country.' How dear to sorrowing hearts are such recollections! How new and

reviving the impulse which they give to languid desires and faint regards towards our eternal home! How precious the hope of meeting again in the bright and happy regions of the blest! Does it not reconcile us to life, refresh us for duty, communicate to heaven itself a fuller radiance, and to immortality a fairer bloom? There virtue is without suffering, our peace is pure and hallowed, and we 'shall dwell in the house of the Lord for ever.'

ANN, the wife of Mr. JOHN MUNN, of Rolvenden, in Kent, aged sixty-seven, the daughter of the late Mr. John Mace, an eminent surgeon for many years of Tenterden in the above county. This event took place on Sunday, the eighth day of the present month.

Mrs. Munn had, upon the whole, enjoyed a good state of health, until four or five months previous to her decease; when a bilious attack was followed with a debility which baffled all human skill. Her state of mind was that of a pure and elevated piety and a determined uprightness; connected with all those enlightened, consoling and animating prospects, which Unitarian views of Christianity are so well calculated to inspire.

These principles she took constant pains to instil into the minds of her children; and particularly that, from which no inducement whatever should lead them to depart, even that strict regard to truth, so essential to the religious character. Mrs. M. was a constant attendant, so long as she was able, at the Unitarian chapel in this place; and as constant in commemorating the death of the great instructor and Saviour of mankind; and her last days and hours were closed (for she was sensible to the last) in a state of resignation and reliance, fait' and hope.

Her youngest daughter died seven years since. Two sons and a daughter remain to be a blessing to their sorrowing parent, who in their cultivated talents, and in every point of view just respectability of character, are proofs of the valuable effects of this culture on the part of their parents in all that is important to reasonable beings, and to Christians.

Let parents follow the example here set them; and may they behold in their offspring the same invaluable effects!

Mrs. M. also was by no means a stranger to the milder sympathies of our nature, to which the poor in her neighbourhood, and others, bear their willing testimony. The well-known direction of our blessed Saviour here presents itself to our attention; 'Go and do thou likewise.' L. H.

Tenterden,

17th April, 1832.

NOTICE.

THE Annual Meeting of the Kentish General Baptist Association will be held at Canterbury, on Tuesday, the 15th of May. Mr. Means of London is appointed to preach.

Unitarian Publications.

Proceedings of the Church Militant; or, Captain Gordon and his Coadjutors remarked upon; including a brief Statement and Defence of some Unitarian Doctrines, in a Letter to the Hon. and Rev. G. Noel. By a Unitarian. Bridport.

Providence, as manifested through Israel. By H. Martineau. Addressed to the Jews by the Unitarian Association.

Public Fasts Irrational and Anti-Christian. By George Harris.

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[Price 3d.

PROCEEDINGS AT THE ANNIVERSARY OF THE IRISH UNITARIAN
CHRISTIAN SOCIETY.*

THE Second Anniversary of the Irish Unitarian Christian Society was held, in Dublin, on Sunday and Monday, April 29th and 30th. On the afternoon and evening of the former day, the Rev. George Harris, of Glasgow, preached in the meeting-houses of Eustace-street and Strand-street. His hearers will long remember his beautiful and impressive exhibition of Unitarian Christianity in its relation to the social and individual improvement of man. On Monday, April 30th, the Annual General Meeting of the Society was held in Strand-street meeting-house. The attendance was more numerous than at the last annual meeting, and the interest awakened not less deep. At one o'clock the chair was taken by Joseph Hone, Esq. The Report of the Committee having been read, was adopted. We can only give the following extracts:—

‘In reporting to the Society the proceedings of a second year, your Committee would congratulate its members, that it has struggled with good success through the difficulties which beset the early period of its organization.

‘Contracted as the resources at the disposal of your Committee have been, they have still confined their operations to the distribution of books; deeming it better to render the Society truly efficient in this department,

* These proceedings are so important and interesting, that it is hoped our subscribers will not object to a Supplementary Number, in which the conclusion of them will be

than to attempt plans which, though highly desirable in themselves, might entail a hazardous expenditure, with slow returns of good. The book-stock of the Society has been materially enlarged during the past year; and the circulation of publications has been more than doubled. The number of copies distributed since the last annual meeting is 1060. When the probability is remembered that, without the agency of the Society, no appreciable number of these would have found their way into the country, its influence in creating, as well as supplying, a demand for religious information, will not be pronounced insignificant.

‘Your Committee, aware that they represented a body of Christians who loved truth for the sake of its righteousness, have thought it within their province to place in the Catalogue of the present year many publications which, though in harmony with Unitarian views, are by no means doctrinal in their character. They would especially call your attention to the supplement, comprising books peculiarly adapted to the young; and would express their hope that it may aid parents in imparting to their children, in no unattractive form, the devotional influences of a scriptural faith.

‘The provincial connexions of the Society remain the same as at the end

found, together with as much other intelligence as our limits, so enlarged, will allow, and notices of various anniversaries to be held this month.—ED.

of the last year. Your Committee have unmingled satisfaction in pointing to the continued activity and prosperity of the Cork District Society. Its weekly meetings for theological conversation have given rise to a similar practice in Dublin; and the fearlessness with which its members, in private and in public, avow and vindicate their convictions, the vigilance with which they protect the rights of conscience, and the liberality with which they uphold institutions designed to promote social improvement, show that they desire to exhibit the natural union of doctrinal truth with practical righteousness. A liberal subscription from the Society at Bandon proves its anxiety to be copiously furnished with the means of religious information.

'The Rev. Fletcher Blakely, the able and indefatigable secretary of the Moneyrea Society, says, in a letter recently received:—"Unitarianism is spreading rapidly in the north of Ireland; and nothing is wanted but plainer preaching and the dissemination of small Unitarian publications, to give it a firmer hold. Many of the humbler people in this district understand it well: several infant congregations are springing up."

'And in a letter written from the North of Ireland, by your late treasurer, the Rev. Joseph M'Alister, whose resignation of his office will be matter of regret to all who know his zeal, the following remarks occur:—"Entering fully into the opinions of the Committee, that the resources of the Society might be greatly increased, and its usefulness much extended, by the establishment of branch societies in remote parts of Ireland, I had taken an opportunity of visiting many of the towns of the north, with the view of forming agencies for the promotion of our Christian objects. Several branch societies were in process of organization in connexion with the Central Society in Dublin, as noticed in your annual Report, when some members of the Unitarian body in the north

saw the expediency of establishing a local Tract Society in Belfast, in order to communicate more directly with the Remonstrant Churches of Ulster. This Society has offered its friendly aid in carrying forward the plans and extending the principles which were contemplated by you as a Tract Society. But the great field of *missionary labour*, which it was an object of the Central Society gradually to open up, is yet, I may say, with one or two exceptions, untouched. The preaching of Unitarian Christianity at Ballymoney has been crowned with much success. Indeed, there is scarcely a place in connexion with the Old Synod, where missionary exertion might not be carried on with equally favourable results. The members of the Remonstrant Synod have had much to do in their late struggle. They have effected more than could have been anticipated. But the *spirit of the Northern restoration will subside, unless it be followed up by an efficient and well-directed Missionary establishment*. The religious aggressions of the Calvinists here are beyond all description insinuating and enslaving. They can only be met by a steady and public maintenance of rational Christianity. Missionary exertion will never be properly conducted in this country until the Unitarians of the north, of Dublin, and of the south, unite their funds, and heartily co-operate in the good cause."

'The fact is, that until one missionary tour shall have been made throughout the country, it will be impossible to learn with precision the state and prospects of pure religion in its different districts, or to avail ourselves of the openings for useful exertion which they may afford.

'During the past year your Committee has continued the correspondence with America, which was commenced by Rev. Henry Ware's visit to Ireland.

'Your Committee have great satisfaction in recording the continued interest in your objects expressed in

the last year's correspondence by our Unitarian brethren in England.' 'In proof of the high position which the Unitarians of England hold in respect of intellectual cultivation and Christian benevolence, an appeal may be made to the Monthly Repository; a publication as worthy of the social and religious character of the denomination which it represents, as it is of the eloquence and philanthropy of its gifted editor, the Rev. W. J. Fox. It is impossible that such admirable heralds of truth as the Monthly Repository for England, and the Christian Pioneer for Scotland, can fail to prepare the way for a rapid diminution of prejudice, and the wide diffusion of a better faith.'

The Rev. Joseph Hutton proposed, and the Rev. James Armstrong seconded, the following resolution, which, with all which followed it, was passed unanimously:—

1. 'That the thanks of this Meeting be given to the Rev. George Harris, for his eloquent and impressive sermons, delivered yesterday on behalf of this Society.'

The Rev. George Harris moved the following resolution:—

2. 'That the members of this Society, contrasting the present state of Unitarian Christianity with its aspect in the days of the persecuted Emlyn, find reason for much gratitude to the Father of Lights; but comparing its still depressed condition with its holy and benignant character, we feel ourselves impelled by solemn obligation to renewed efforts in the dissemination of a faith, tending to bring glory to God, love to Christ, and peace to man.'

He said, 'When I look around me, I feel impelled to thank God and take courage. I regard this assembly as an indication of the progress of the times,—of a growing spirit of inquiry and of benevolence, as a pledge and prelude of brighter days; as a testimony to the true character of the religion of the Saviour, which tells of privilege to the many, emancipates from the thralldom of superstition, and

ushers humanity into the presence of God. The dispensations of God have been not only dispensations of abstract wisdom, faithfulness, and mercy, but have been beautifully adapted to the several stages of human progress to perfection. In the infancy of humanity, the mode of God's government was analogous to the exercise of parental authority,—a special guardianship constantly exerted, a literal obedience constantly exacted. He was as the Patriarch of patriarchs, the almighty God of Abraham, Isaac, and Jacob. As man advanced to the youth of intellect, temptations multiplied; tyranny came to crush, and found in superstition a ready ally. It seemed good to Heaven to secure one sacred enclosure, to set apart one select nation, as the depository of wisdom; and, prone as uncultivated man is to ceremony and show, he who seeth the heart decreed that the spirit of holy truth should be enshrined in ritual observances. As man advanced farther, the vision of nobler progress, the buddings of more productive reason, the reign of a higher benevolence, were shadowed forth by the prophets. At length the manhood of man arrived, and the Messenger of Grace appeared. Broken down was the wall of partition, and the temple-gates thrown open; and the banner was borne before the conqueror, inscribed with the announcement of "Peace on earth, and good-will to men;" peace, not merely to one tribe, but to all generations; good-will, not merely to Scribes and Pharisees, not to any privileged few, but to man as man, as part of that great family of which the Saviour is the elder brother, and God the impartial parent. To us, the ceremonies of Judaism are not adapted: at the time of their appointment they were essential. Man as a race resembles man as an individual; that which would be his sustenance at one time, would be his death at another. It is a proof of God's wisdom, that while his revelations have been various, they have been in unbroken harmony: and

their diversity and their harmony are both illustrative of the progress of man towards perfection. It is in this view of the progressiveness of its tendency, that I especially advocate Unitarian Christianity. Its principles are my best treasures; not merely because they are reason's dictates, but because, being identified with the gospel, they possess its spirit of enlarging benevolence. When Christianity sprung forth fresh from the Author and Finisher of our faith, then was the period of its moral power; its spirit of philanthropy evinced in its banding in holy brotherhood the Jew, the Samaritan, the Gentile; its spirit of devotion testified in the sufferings of confessors and the blood of martyrdom. When it became corrupted, when it was contaminated by unholy alliance with courts and thrones, when its pure simplicity of worship was forgotten, then tyranny and licentiousness ran riot; then pure Christianity was exiled to the mountains; and when from these fastnesses it issued once more, the sounds of renovated liberty were uttered first by the believers in God's unrivalled majesty and unqualified benevolence. And as Unitarianism has connected itself with the periods of the gospel's greatest moral power, so has it been received by the greatest minds of our race as the truth of God. Those who have read aright the annals of their race know this. Who was he that unravelled the mysteries of the human soul, and laid his finger of discovery upon the subtleties of thought; and, enamoured of the truth, was the friend of inquiry, and held forth to the wandering intellect the lamp of knowledge? John Locke, the Christian Unitarian, whose name is dear wherever philosophy and liberty are held sacred. And who was he, before whose gaze the veil which had enwrapped creation's glories, withdrew; who wandered in thought through regions of the universe, where he grew familiar with the blaze of suns, and crossed the planetary tracks? Newton, the Christian Uni-

tarian, who, though standing among men as the interpreter of the Creator, deemed his faith dearer and sublimer than his philosophy. And who was he who communed with the heavenly muse on "Sion's height," and by "Siloa's brook, that flowed fast by the oracle of God;" and thence "invoked her aid to his adventurous song;" he who raised the soul to heaven by his lofty verse, and vindicated its liberty on earth by his immortal prose? John Milton, the Christian Unitarian, whose patriotism, inspiration, and theology, dwelt in beautiful harmony within his soul. You know that I might lengthen out this list: names like these, enshrined in the veneration of mankind, prove that knowledge is the herald of Unitarianism; and, vice versa, where Unitarianism dwells, knowledge and liberty will not be far. The call which we make to our fellow-men is, "Think; think freely; if you think with us, well; but at all events, think. Know yourselves, know your religion, know your Saviour, know your God; know your rights, and maintain them, and then will you dignify your nature." That is not freedom of inquiry which admits of any boundary but those of the human intellect: that is not free inquiry which Athanasius or Calvin menaces with fire eternal. I look on him as a vassal who is terrified by man's frown, or seduced by his smile, from taking the Bible in his hand, and extracting from its sacred page an uninfluenced and individual faith. I glory in the name of Protestant; a name associated with the noblest struggles for spiritual liberty. But if there be abroad in the land a spirit striving to deter the inquirer from his pursuit; if it warn the people against reading the books of those who are contemptuously pronounced unsound in the faith; if it call into exercise family influence, and enlist family affection in behalf of intolerance; if it convert social intercourse into a sectarian squabble; and if I am asked to call this Protestantism, I will be no party

to the unhallowed misnomer. The rack and the fire are not there indeed; but is there not a prostration of mind at variance with genuine Protestantism? It matters little whether the Bible be put into the hands of the people, or be shut up, if the people are, after all, to judge of it by proxy.

'If I am to bow down to authority, give me not the charter of my liberties to mock me. There is no medium between "the Bible and the whole Bible," and a degrading vassalage to authority: and Unitarianism, withholding that Bible from none, and prescribing no creed to fetter its interpretation, secures the possession of that liberty and knowledge which are the destined inheritance of every creature of the living God. Unitarianism, by the views it unfolds of God as a kind parent, and of man as his beloved child, make the promotion of knowledge and happiness the duty of all its believers. And in the performance of this duty they will imitate that Being whose highest glory it is, that He is the fountain of universal good. They will unmask all those false and specious forms of good which tyranny has dressed up for the delusion of the nations. There is that scourge of humanity, that path to renown, stained with blood and haunted by images of crime and death, that Moloch, war. When religion was pure and fresh, the arms of the warrior were laid at the foot of the cross; but when potentates took Christianity under their royal patronage, then the banner was raised again. And the restoration of pure religion, the prevalence of Unitarianism, would be the prevalence of universal peace. Men would learn the difference between the false glory, the mushroom greatness, which, in the service of selfishness, desolates the earth, and that true greatness, whose interpretation is usefulness; that pure glory, whose essence is a love of duty toiling for the general good;—the glory, not of the soldier, but of the philanthropist;—the glory of principle, of probity, of truth, of justice,

of benevolence;—the glory, not of governing men as machines, but of instructing them to educate and govern themselves. There is that insult to humanity, slavery; and be it black or white, our sympathy is with the wronged and outraged; and would men but regard God as their Father, these things could exist no longer. But while God is thought of as a tyrant, and earth as an accursed prison-house, and man as an outcast, slavery has a plea of sympathy with faith. The soul is branded to men's hands already: to enthrall the body is but an insignificant improvement on God's own system. A West Indian colony realizes the picture which Calvinism gives of God's creation. It is to the energies of pure religion that we look for the abolition of slavery. Too long has the black looked around him, and asked, "Am I not a friend and a brother?" too long has he looked to heaven and cried, "Hast thou but one blessing, my Father?" Friends of freedom! reflect that the rights for which you contend are the rights of mankind; and that he who would enchain man, raises his arm against heaven. I call on all who hear me, not to cease from their exertions, till the last slave-ship shall have visited Africa;—till the Ethiopian from Egypt to the Cape shall stretch forth his hands to the true God.

'The criminal code of our country is constructed on merciless principles, at variance with the proper objects of punishment. It would seem to regard the gallows as the best preventive of crime, and the hangman as the teacher of social morality. And as long as men continue to believe that God burns his creatures in hell-fire for ever, with no other object than the infliction of agony, they may well conclude that revenge may be the object of law, rather than reformation. In cases of heretical faith bigots have long thought that to kill was as short a method as to convert, and somewhat easier too; in cases of guilty conduct, the law thinks so still. The inhuman prin-

ciple is not a whit more reasonable in the one case than in the other: it is at variance with the decisions of sound philosophy, and with the merciful spirit of Christianity. And Unitarianism, in the views which it takes of the Divine character, of man as a moral being, and of earth as a preparation for heaven, secures the advancement of a more humane and remedial system towards the wretched victims of guilt. The greatest happiness of the greatest number is our object. While the inhabitants of these islands are crying out against a monopoly of trade and a monopoly of power, how strange is it that the monopoly of heaven should be regarded as a bright and saving article of faith—a monopoly which shrouds the earth in gloom, and makes heaven a conventicle!—how opposed is it to that religion, which flings wide open the everlasting doors, and inscribes on the portals, that “God is no respecter of persons; but, in every nation, he that feareth God and worketh righteousness shall be accepted of him.” It is because I perceive the sympathy between existing systems of faith, and existing practices of injustice, that I believe those systems to be not only erroneous and unscriptural, but alien to the spirit of humanity, and hostile to the prevalence of genuine liberty. Glad am I to know, that numbers who entertain the common theology, feel and act inconsistently with their faith; that the human heart gains a victory over the creeds that are interwoven with the memory, and receive the assent of the judgment. Would we bring glory to God and blessings to our fellow-men? It must be by the open profession of those principles which we believe to be gospel truths, that we can hope to accomplish these dearest objects of our hearts. God has declared that he will have all men to be saved, and the Saviour has assured us that the truth shall make his disciples free,—free from sin, prejudice and imperfection. The triumph of truth and justice, then, is

secure. Let us only do our parts, and then leave the issue in the hands of Omnipotent Love. To stimulate you to this duty is the object of the Society which calls us together.—May its accomplishment form the happiness of your lives, and through eternal ages prove the glory, the honour, of your immortality!

Mr. William Porter seconded the resolution: he said, ‘It cannot be denied that the Remonstrants have done much in behalf of the sacred cause which we are met to forward. They have subjected themselves to many inconveniences rather than surrender one jot or one tittle of that liberty wherewith Christ hath made his people free. But perhaps we have accustomed ourselves to speak of them and of their services in a strain of eulogy in some degree exaggerated. Comparing ourselves by ourselves, they certainly tower above the common class of Unitarians of the present day. But we have had men whose sacrifices for the sake of truth were infinitely greater; men who, against principalities and powers, against penal statutes and public odium, against arbitrary judges and subservient juries, against fine and imprisonment, maintained alike the right of private judgment and the opinions to which its exercise had led them, and who flung property to the winds, and snapped asunder every cord that tied them to the earth, and who would not have accounted their lives dear unto them in comparison with the manly and fearless assertion of what they in their consciences believed to be the truth once delivered to the saints. I allude to the persecuted Emlyn, whose memory was this morning honoured by our reverend guest, and others of his sterling stamp, the goodly fellowship of our confessors: the noble army of our martyrs. We must not, Sir, congratulate the Remonstrants of the north as if their warfare was accomplished. We must not hail those who buckle on their armour as those who put it off. They

have nobly freed themselves from hinderances hard to be shaken from them; they have placed themselves unencumbered at the starting post, from whence, I trust, they will press onward toward the mark; but we should not lead them to suppose that the goal has yet been reached. In no part of Ireland have Unitarians done their duty. Many reasons might be assigned for the prevailing apathy, but I shall confine myself to one which strikes me as very influential. Exertions are not made to disseminate Unitarianism in Ireland, because it is considered that all exertions of the kind are hopeless. Difficulties do, no doubt, beset the path. Mr. Harris has this evening communicated some instances illustrative of the furious spirit of opposition which his ministry has encountered in Scotland, but Unitarians in this country must overcome obstacles yet more considerable. "It is evidently impossible," expostulates the timid man, "to stem the tide which now sets in against you. Look round upon the religious world, and what encouraging signs do you discern? The high church party in the Establishment, though not extremely zealous about doctrine, shrinks appalled from every shadow of innovation, and it commands the acquiescence of all those who are more anxious that the church to which they attach themselves should be in close connexion with the most wealthy empire on the globe, than with a certain other kingdom, which is not of this world. The Evangelical party—a large and still increasing body—feels towards your opinions a fanatical hostility, and exerts itself against them with unwearied perseverance. Do you hope to pierce the panoply of prejudice in which the orthodox dissenter has fortified his mind, warm as he is in the north, with the heat of a recent controversy, and in the south, roused to run the career of popularity with the Calvinistic portion of the church? The enlightened amongst our Roman Catholic countrymen are for the most part careless about Chris-

tianity, and the remainder beyond the reach of argument from devotion to their church. Persons have no doubt been heard from the platform of the Rotunda, who desired a Christian assembly to preach the Gospel to every creature, not with any expectation that the glad tidings would be embraced, but in order that God's justice might be glorified in the damnation of those who, by his own decree, were inevitably to reject them*. But Unitarians have not so learned Christ. They are not pious enough to volunteer for the eternal destruction of their fellow men. They have no motive for exertion, save a prospect of success. And does a small sect,—one everywhere spoken against,—conceive that they have any hope of overcoming such obstacles as have been now enumerated?" Unquestionably these considerations are not destitute of weight, and nothing is gained by affecting to think them frivolous. But what reformation ever took place which did not triumph over obstacles greater far than these? A thousand avenues are open through which we might throw both Unitarian publications and Unitarian preaching into the public mind. We profess to hold the powers of human nature in respect; we protest against Calvinism, because, in our opinion, it calumniates them; and yet we practically avow our conviction that plain, rational, scriptural demonstrations, submitted with kindness to the consideration of the public, will produce no good effect whatever. I ask, in the name of common consistency, should these things be? Sir, the course is open before us, and it is only timidity that sees a lion in the path. But if we are content to be Unitarians of a certain class, that is to say, persons who go to meeting once a week because it is seemly to go somewhere; who have a few favourite phrases constantly in their mouths, about allowing every man to go his own way to heaven,—who delight to dwell upon the evils of

* Rev. Nicholas Armstrong.

controversy when prevailing error is about to be assailed—who are ready to make the most charitable allowances for a popular system of divinity, but are signally severe in their judgment upon any which appears to be at all more unpopular than their own; who coldly sanction a form of worship for the dissemination of which they scruple to afford one penny of their money, or one hour of their time; if we are content to be Unitarians of this description, I have no great expectation of success. To what purpose should you urge such an individual to promote the objects which we have in view? Gallio careth for none of these things. But if the Unitarians of Ireland could be roused from their indifference; if a miracle could be wrought, and the dry bones live, much honest prejudice might be overcome, and much dishonest clamour effectually put down, by a firm unflinching avowal of our opinions. In considering the course which we ought to pursue in the advocacy of our sentiments, I have often thought that the respective conduct of two celebrated men in the sister island, both of whom embraced Unitarianism, and desired to propagate what they had embraced, might furnish an instructive lesson. In one of the most enlightened periods of English history, when opinions upon many important subjects had been weighed in the balance, and many of them found wanting; when, in politics, the glorious revolution had preserved a nation's liberties; when Newton and Locke—those Unitarian worthies on whom Mr. Harris passed this morning such a splendid panegyric—had brought under subjection the worlds of matter and of mind; it was to be expected that theology, though always hanging back, should nevertheless participate in the general advance. Accordingly, a man of the most profound and varied talents, a most accomplished scholar—in natural philosophy selected to translate the *Principia* into the language of the learned,—in metaphysics the worthy

antagonist of Leibnitz, a distinguished favourite with royalty, and the most popular preacher of his day, became a believer in the simple Unity of the Great First Cause, whose being and attributes he had previously demonstrated in a noble work which still maintains its pristine reputation: I allude of course to Dr. Samuel Clarke. Now, with respect to religious institutions, the doctor was a bit-by-bit reformer. The Scripture Doctrine of the Trinity is written with an evident disposition to outrage as few prejudices as possible. It sought to win the Church to Unitarianism, by affecting to find Unitarianism in the standards of the Church: and this course seemed for a time to prosper. If the Convocation murmured, Clarke strove to soothe the Convocation; and he gathered so many personal influences about himself and his opinions, that the latter were thought to have spread far and wide. But what finally became of this attempt to smuggle truth unawares into the Establishment; this attempt to put the new wine into the old bottles—the new doctrine in the old creeds? What became of the Thatched House petition, and the 250 ministers who signed it—the pamphlets of Archdeacon Blackburne, and the speeches of Sir George Saville? With the exception of Lindsey, Jebb and Wakefield, who manfully seceded, what became of all the rest? Of the many who were healed, how was it that these alone appeared to give thanks? Unitarianism, Sir, at that period, sprung up quickly; but, because it had no root, it withered.

‘In an after day another champion, less cautious in his tactics, issued from the ranks of the orthodox dissenters. As long as the highest moral worth, united to an ardent longing after truth, shall command respect, the name of Priestley must be held in reverence. This great man adopted a course of proceeding, the reverse of that pursued by Dr. Clarke. He cried aloud, and spared not. With him there was no attempt to conciliate

persons or principles which he felt it his duty to denounce; and at first the results appeared to be disastrous. He was blamed by timid friends for his imprudence; he was assailed by open enemies for his presumption; he was exposed to the attacks of adverse parties; to the high church intolerance of Horsley, and the sceptic sneer of Gibbon: a half religious, half political mob destroyed at Birmingham his scientific property; a social persecution followed him to London with unremitted virulence, and he was at length driven from a country of which he was an ornament, to seek for shelter in a foreign land. But what was the ultimate effect of all this? We may read it in the flourishing state of Unitarianism in England; and in the cheering progress which it has made in America, to which the storms of persecution carried the seeds of truth. Channing has done much, but he entered in some degree into the labours of Priestley, in the new world, where Unitarian principles promise to be as permanent as the phenomena of her external nature; and those who seek to overthrow them might as well attempt to shoulder the Andes from their base, or turn again the Mississippi to its source. I trust that the friends of truth in this country will be animated by the same decided spirit. Depend upon it, temporizing will serve us nothing. Instead of conciliating opposition, it invariably increases dogmatism. If, whilst our opponents are bold, confident, and sweeping in their statements, we begin to doubt, and hesitate and draw distinctions, and advocate the truth as if we were apologizing for error, the truth will win no conquests. Are your opinions false? Speak out: they will be the more easily refuted. Are your opinions true? Speak out: they will be the sooner recognized. May our ministers universally be convinced that it is their duty to attach their flocks by the enduring bond of principle, and that all ties of a nature merely personal, are at best but flaxen cords! May they

universally perceive that a community of feeling, and, on some important points, a community of faith, are the only cement which can bind a church permanently together; and that when we endeavour to substitute any other preparation, we do but daub the wall with untempered mortar. In my opinion, we should canvass the errors which surround us with charity and freedom. We cannot do justice to our own views without contrasting them with those of others. The part of Moses naturally precedes the part of Joshua. You must first lead out the people from the house of bondage, and then introduce them to the promised land.

‘I cannot sit down without adverting for an instant to a circumstance connected with the interests of the Society whose anniversary we celebrate. My reverend friend, Mr. Martineau, sits amongst us as its secretary for the last time. I would willingly prophesy smooth things if I could; but I cannot contemplate without anxiety the departure of the individual who has been, since its establishment, the very breath of its nostrils. I will not enter upon any extraneous topics. But when I call to mind the qualities which distinguish the man, the minister, and the secretary, I may be allowed to participate in a wish which is felt by many in this city, that he had been allowed to remain amongst us. God knows we need him.’

The Rev. Dr. Drummond moved the following resolution:—

‘3. That the Unitarian faith is embodied in the “Bible and the whole Bible;” that consequently it intimately connects itself with the great principle of the sufficiency of the Holy Scriptures; that in the dissemination of the sacred writings its professors have rejoiced to find an object of religious benevolence, in which they could cordially unite with all other denominations of the Protestant world; and that, while we regret the recent attempt to exclude them by a doctrinal test from the continuance of this union, we ob-

serve with satisfaction the spirit in which it has been rejected by the Committee of the Hibernian Bible Society.'

He observed, that 'when the Bible Society was first formed, all Christian-minded people, especially those of the Protestant denomination, hailed it with emotions of delight. They said that the Word of God would now have free course, unimpeded by sectarian prejudice, and that a mode had at last been discovered of uniting with harmony the discordant elements of which the Protestant world is composed. As all Protestants agree that the Bible contains the sum and substance of their religion, it was naturally supposed that the profession of belief in its sacred contents should form a sufficiently strong bond of union among those whom conflicting opinions on doctrinal subjects had kept too long separated. The only principle on which it is probable that Christians should ever be induced to agree is this, viz. "that the Bible, the whole Bible, and nothing but the Bible," is the source of true religion and sufficient to make men wise unto salvation, without being connected with the peculiar doctrines of any particular church. The Bible Society was founded on this principle, and had for its specific objects the distribution of the Bible without note or comment. The scheme was happily devised and successfully carried into execution. It received liberal support from the intelligence, the wealth, and the influence of almost the whole Protestant community. For a time the world began to assume a new aspect, a more Christian aspect than it had exhibited since its earliest and most flourishing times. Primitive Christianity seemed to have again visited the earth; and some were almost prompted to exclaim, "Behold these Bible men, how they love one another!" A spot of neutral territory had been discovered, where the belligerent powers of church militant might congregate in peace—a green oasis in the wide desert of

polemics, where shepherds from different regions might give to each other the right hand of fellowship, and whither they might lead their flocks as to pastures of tender grass and fountains of living water.

'The scheme wrought well, for it was framed and conducted on principles truly Christian: it fulfilled, it surpassed the most sanguine hopes of its founders;—the press, the great instrument of man's liberties and rights, was set actively to work; the Bible was translated into more languages than had been written; it was multiplied like the leaves of the forest; the good seed of the word was scattered abroad to the four winds of Heaven, and though some of it may have fallen on a stony soil,—though some of it may have been choked by weeds or devoured by ill-omened birds, and some trodden down and crushed under the iron hoof of bigotry and superstition, it cannot be doubted that much of it fell on a good and fertile soil,—that it has brought forth fruit to perfection,—that it has produced, and is now producing, some thirty, some sixty, and some a hundred-fold. Protestants of all denominations were invited to unite their efforts in the holy cause, and numbers of them all, or almost all, were admitted to take a part in the proceedings of the society. For a time the distinctions of what are called orthodoxy and heterodoxy were laid aside, and all seemed willing to be actuated only by principles of Christian philanthropy;—the dark cloud of sectarianism and bigotry began to be expelled from the religious atmosphere, and the genius of Christianity came forth beautiful and brilliant as a star in the firmament that has "bathed its glittering forehead in the ocean and new tricked its beams," and was seen for a time, by the rapt eye of faith and hope, radiating a cheerful light and shedding a benignant influence on the heads and hearts of men. But this happy state was not ordained to last; the glorious vision passed away,—it melted into the

air. The spirit ANTICHRIST was disturbed, and as he is said to have insinuated himself into the Garden of Eden to blight that felicity which he could not participate, so he determined to creep into the Bible Society to create confusion and to scatter among the sons of peace the fiery seeds of discord and rebellion against the Most High. Under the mask of superior sanctity, and in the guise of one who pretended that he had eaten of the Tree of Knowledge, and had his eyes opened to distinguish between good and evil, he entered their councils, and began to whisper that their sanctified body was tainted with the poison of heresy, the leprous and soul-destroying heresy,—that they ought to undergo a purgation,—that the heretics should be expelled,—and, to guard against their re-admission, a test of orthodoxy should be administered to every member of the holy conclave. *The evil one* having thus infused the venom of his serpent tongue into the bosom of his elect, left it to work and ferment, and it wrought and fermented according to his wishes. At last, some whom he had made his confidants and the organs of his counsels, had the assurance, in defiance of all shame, to give utterance to his wicked suggestions, and propose that a belief in the Trinity should be adopted as the test of membership by the Bible Society!

* This proposition was in direct violation of the principle on which the Bible Society was founded. It was annexing to the Bible a note of portentous sound,—a comment of most anti-biblical, most anti-christian tendency,—an audacious attempt to overthrow a system whose peculiar beauty and utility lay in the broad principle on which it was based. That such a proposition should have been a subject of discussion in the Bible Society, nay, that it was not met at once by an universal burst of indignation and scorn, is a matter of reproach. After a stormy meeting, which a Rev. gentleman, who was present, compared to a

bear-garden, the motion was lost, and the Bible Society was rescued from ruin and everlasting opprobrium.

‘Foiled in their endeavours to overthrow the beautiful creation of the British and Foreign Bible Society, the adversaries resolved to form a society of their own, which they baptized with the water of contention, the bitter water of Marah and Meribah, the Trinitarian Bible Society. They had now got a bantling of their own to nurse, and might indulge many a glowing anticipation of its future beauty and its future strength, when it was to come forth like Samson to smite down the Philistines with the jaw-bone of an ass; or rather, like a man of Gath, to defy the armies of the Living God. But, lo! while they are yet gazing and gaping with parental delight on their baby-giant, they behold with amazement and horror that it is speckled like a viper, dotted all over from top to toe with the plague-spots of the Irving heresy! and, to add to their horror and mortification, they heard their first-born denounced, sneered at, and ridiculed even by some of the sanctified fraternity as a *lusus nature*, a monstrous miscreation. Having formed a new society, and adopted a purifying test of admission, it was to be presumed that it would be hailed, by the elect at least, as a beautifully orthodox and perfectly immaculate corporation; and, above all, that their chosen committee, the *sanctum sanctorum*, would be impervious to the *mal-aria* of heterodoxy. How completely they were mistaken, the orthodox journal, named “The Record,” testifies.’

The Rev. Speaker here read several extracts from the ‘Record’ newspaper confirming his statements of the total failure of the Trinitarian Bible Society, one of which is the following:—

‘Although there were sixty-four individuals who signed the requisition for the special meeting of the Trinitarian Bible Society, only forty-

eight voted. Several of the requisitionists are known to have wholly misunderstood the intention of the originators of this measure, and some have expressed their wish that this should be made known. Among these is the Rev. J. Saunders. Another requisitionist, John Boswell, Esq., has sent us a corrected copy of his speech, and concludes as follows:—"Allow me, Mr. Editor, to add that I have seceded from the British and Foreign Bible Society, because heresy is eligible to a share in the management of the affairs of that Society. I have seceded from the Trinitarian Bible Society, because heresy and fanaticism have a share in the management of its affairs." Holy, conscientious man! with what a sweet pugilistic grace he may project his arms and exclaim, "Stand aside! I am holier than thou!" or, raising them aloft with dilated stature, and swelling chest, and trumpet tongue, cry aloud, "God, I thank thee that I am not as other men are!" The same anti-christian spirit which wrought in England extended its baleful influence to our own island, and attempts, though of a less public nature, similar in wickedness and folly to those made in London, were made to subvert the Hibernian Bible Society. The good sense and Christian feeling of this Society, united to a regard for principle and consistency, baffled those attempts, and, it is to be hoped, will continue to baffle them should they be ever repeated. Trinitarians are fond of boasting, to their shame, that no Socinians—meaning Unitarians, for they are fond of nick-names—are ever admitted to their councils, or to any share in the management of their affairs. This is assuredly not fair. They who are members of a society, who are acknowledged to be such by the receipt of their subscriptions, who have always evinced an honest desire to act faithful to the principles on which the Society was constituted,—who, in the purity of their morals and the rectitude of their conduct, would

not shrink from a comparison with the best of the exclusionists,—ought to have their representatives in the committee and on the platform. Whence so much anxiety to exclude them? Have they in any mode rendered themselves unworthy of the holy brotherhood? Have they ever betrayed the great principle of the Bible Society, and made use of an influence, derived from their connexion with that Society, to circulate tracts and comments in support of their peculiar doctrines? Have they distributed the Bible, without note or comment, with the right hand, while with the left they were scattering their creeds, articles, and confessions of faith? Had they one face for the privy council and another for public exhibition? Have they at any time claimed precedence of men, their superiors in virtue and learning, or used an undue influence to keep an orthodox brother in the back-ground, and to plunge him in the deepest shade, lest, being discovered, he might become an object of that popular regard which the orthodox are so anxious to monopolize? Unitarians know well how they have been treated by Bible Societies, and assuredly they cannot boast that it has been according to the golden rule of Christianity; but they scorned to complain;—if good were done, they remained satisfied; they were little ambitious of distinction among the orators of the Rotunda. They rejoiced to see that the Bible was distributed, conscious that the Bible is their most powerful and efficient advocate. The projectors of the Trinitarian Bible Society have given Unitarians the most decisive triumph; they have virtually sealed their testimony to the truth of Unitarian Christianity. Whence their anxiety to form a Trinitarian Society and make a profession of belief in the Trinity the condition of membership? Where, but from a consciousness that the Bible is a Unitarian book? Whence but from a secret and well-founded conviction that the Bible, without note

or comment, will make all honest and unprejudiced readers Unitarians? They have betrayed their want of confidence in the Bible to teach the doctrine of "Three in one." They would stamp Trinitarian on its back as a talisman against the omnipotence of truth. They dare not send it forth on the strength of its own merits. They are afraid to trust it alone;—it will propagate the soul-destroying heresy,—it will unteach all that has been taught by Athanasius and Calvin. That it has already produced some of these effects we may rest persuaded; and how should it not? The Bible is Unitarian throughout; anti-trinitarian in the beginning, anti-trinitarian in the middle, anti-trinitarian in the end. It knows as little of the doctrine as of the terms Trinity and Trinitarian, and that is nothing; but it teaches that God is one person, an intelligent Being, the Creator and the Father of all. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou has sent." In all that was written by Moses and the prophets, and taught by Christ and his Apostles, we can discover nothing of a Trinity, nothing of a Platonic, an Aristotelian, a Pythagorean, a Brahminical, a Runic, a Sabellian, or a Swedenborgian Trinity, nor any of the three-score and ten Trinities which have claimed in turn the belief and imposed on the credulity of mankind. Christianity repudiates the very name of Trinity as a heathen abomination,—an insult to reason, a blasphemy against the most sublime truths of Revelation; the Bible, I repeat, is essentially an Unitarian book; if allowed to do its own work, and to go forth in its own simple majesty without the deforming and distorting drapery in which priestcraft and bigotry would enfold it, it will Unitarianize the world. It has wrought, and it is working marvellous conversions. Unitarians have no misgivings of mind as to the result. They are willing to cast their bread upon the waters, assured that, after many days,

they shall find it;—they are willing that the good seed of the word should be scattered, though by orthodox hands, for the Lord of the harvest will cause every seed, according to an invariable law of his Providence, to produce after its kind; and therefore the crop must be Unitarian. It is from ignorance of the Bible, or from coming to its perusal with minds pre-occupied by anti-biblical notions, from blind attachment to antiquated creeds and nursery catechisms, from blind veneration for state religion, and its forms established by human laws, that men are Trinitarians. Let them dare to emancipate their minds from the inglorious vassalage,—let them assume courage to read the sacred volume with their own eyes, to judge by their own understandings, and the religious world will at last become truly Christian, and worship the Father "in spirit and in truth."

The resolution was seconded by Dr. Strattan.

The Rev. George Armstrong, a lately beneficed clergyman of the established church, proposed the following resolution:—

4. 'That as all true religion must ally itself with the advancement of the general mind, it is the character of Unitarian Christianity to rejoice in the free extension of intellectual light and moral culture through society; that the sectarianism which afflicts this land may be gradually soothed by uniting in the school-room those who are divided in the church; and that, with these convictions, we hail with satisfaction the project for national education which has recently been devised, and believe that, in thus attempting to re-unite those social elements which intolerance has severed, the government of the country is wielding its secular power in true co-operation with the peaceful spirit of the Gospel.'

In recommending the resolution, he said:—

'From the earliest period at which I can charge my recollection with

having thought upon the subject, I can truly say, Mr. Chairman, that the scheme of education for the people of this country, which has at length been put forward under the patronage of the government, was precisely that which had always presented itself to my judgment, (however faintly it might have grown upon my hopes,) as one which was most adapted to our wants,—and most consistent with policy, justice, and true religion.

‘Sir, I am disposed to regard it as but little evincing a capacity for the conduct of affairs, in any great project, and more particularly in so critical and delicate an enterprise as that of instructing on a national scale the population of this island, to undervalue the difficulties, or miscalculate the obstructions, which may oppose themselves to our efforts.

‘It might no doubt be vastly desirable that no such embarrassments should exist: but in the condition of human nature, and especially of this country, such a spirit of docility or concession is not to be expected. The temper of a nation is not to be changed by a wish; the prejudices of a people will not disappear at our bidding. The disasters of seven centuries may instruct us that a new method must be tried. Above all other countries on the globe, it most behoves him who would legislate for Ireland, and especially him who would enlighten the mind of the country, to remember that the age of miracle is no more—that the age of violence is passed away—and that it is time we essay what the age of intelligence may now accomplish.

‘Sir, an opportunity of bringing such experiment into action has now been offered to us. The government of Ireland, often mistaken, sometimes unjust, rarely enlightened, has at length put an instrument of good into our hands, by which a revolution more signal than any which her annals have yet recorded, may be effected in this country. It gives a power which she has not yet been practised to resist.

It gives us the promise of her confidence. It opens an avenue to her affections. It carries us into the hearts of her people—a noble region!—where her conquerors have never yet trodden—but where friends may gather an abundant harvest, if they have only the skill to prepare, and the patience to await it. In a word: this measure for the national education of Ireland supplies us with a great moral lever by which we may raise the community to an elevation hardly yet contemplated, if, in despite of the ignorance or the madness of blunders, we will only apply our force in the right place, and erect our fulcrum in its true position.

‘But not only is it policy thus to act—but it is that without which, truly speaking, there can be no such thing as policy at all; and without which, I believe it is in the irreversible order of things that no great or permanent good ever was, or ever can be, effected. Sir, it is justice! It is obedience to the fundamental law of God’s immutable will. It is ‘doing to others that which we would desire of others to do unto us.’ ‘In the spirit, then, of this great maxim, I would concede at once the right of every man living, (saving the equal right of others,) to hold fast possession of his prejudices, until he chooses spontaneously to resign them. I would not, if I could, pluck up an error with an over-strenuous hand. I would spare my ignorant neighbour the torture of too sudden an extrication from its embrace: and preferring to loosen the soil about it, would sever the tap-root remotely below, that the process of decay might be gradual, and the restoration of the encumbered stem to life and air be less abruptly felt.

‘But after all, it may be said, why all this finesse? why all this reserve? Do these obstructions to our purpose indeed exist? and are there any such formidable prejudices, such obstinate jealousies, to cross our path, and embarrass or defy our progress? I apprehend there are. I apprehend the

peasants of Ireland are neither such ardent pupils, nor so soon to be weaned from their ancient sentiments, as our Protestant zealots would have us to believe: and if time would permit, I might demonstrate, from some pregnant narrations of their own speakers, and even the most successful of their own documents, that we are sufficiently admonished to abandon a scheme at once so equivocal in its morality, so uncertain in its progress, and so precarious in its end.

‘Well, then, the work has yet to be begun. But arduous though it be, let us not be dismayed. Much there is to accomplish, but much also to encourage and elate. For ourselves, we estimate beyond all price the privilege we would fain extend to our brethren. We regard with amazement beyond the power of words to utter—almost beyond the power of thought to imagine,—the pretension of mortal man to do irreverence to the image of his Maker, and put chains upon the intellect, which only can be great in proportion as it is free, and only can vindicate its heavenly lineage in proportion as it has power to analyse the works, and to search into the mind of the Divinity!

‘But if we cannot transport to the same elevation of knowledge or of feeling with ourselves, the multitude who are wandering below—at least it is something that they are willing to begin the ascent. It is something at least that they do not repudiate the alphabet.—Give them then, by all means, this alphabet! It is a wonderful, almost a mysterious implement. In the compass of four-and-twenty little symbols, all human knowledge is comprised: and while we deposit this intellectual seed, we know not with what forms of beauty or exuberance of growth it may shelter and adorn the national mind in no very distant times.

‘We say then, *est quōdam prodire tenus*;—if they will not defer to our protestant sentiments of liberty, at least it is something, I repeat, that

they reverence the alphabet. If they cannot be brought within hearing of the same pulpits, at least it is something that they will meet us on the floor of the same school. If they cannot approach to the same views, or enjoy, with the same conviction, the great and ennobling truths which we discern in the sacred page,—it is something, surely, that they acknowledge, on the same authority, and embrace with a like assurance with you, that “true religion, and undefiled before God and the Father, is this,” &c. It is something surely that they hold with you, that “the grace of God hath appeared to all men, teaching them,” &c.—And finally, it is something surely that they no less believe, that “the hour is coming, and now is, in the which,” &c.!

‘Having, then, these momentous convictions to rest upon, may we not wait for all that is to follow? If, ulterior to these, or intermingled with these, any new or exceptionable matter be thought to be important, can it be so important as to justify the suspension, or the partial application, of our labours, until the Catholic mind of Ireland has been coerced or coaxed to regulate its credence according to our Protestant conceptions? Or rather, where, out of Ireland, where, out of that land of bigotry and blunders, would it not be deemed the duty of benefactors to their country and their kind to consign such questions to the future capability of the national mind to deal with them, confiding in the efficacy of the principles already admitted, and forward to improve the opportunities possessed, without disquietude, and without disunion?

Mr. Armstrong here adverted to several objections to the plan; and thus continued:

‘How persuasive, for example, to four-fifths of the people of Ireland, the following invitation to coalesce with the writer in the heavenly work of appeasing sectarian jealousy, and promoting the benevolent designs of a society in whose behalf such a cham-

pion was ready to present himself!—"What opinion, let me ask, stands foremost in the rank of Popish falsehoods connected with the word of the eternal God? What opinion appears stamped upon the BRAZEN FOREHEAD OF THE HARLOT who sets HER SHAMELESS FRONT against the majesty of heaven's eternal King, when she DARES TO WAG HER IMPIOUS TONGUE against the revelation of his love and mercy?"* And thus much for Popery! Let us now see whether it has fared any better with the antipodes of that creed: "Well then," exclaims another of the peaceful brotherhood, emulous of the sounds of love which had floated from the shores of our Emerald Isle,—“well then, what is likely to come from this Papist-Protestant Board? I suppose that the Protestant part is purely protestant. I do not suppose there is anything of Socinianism mixed up with it. Oh, to trust a Socinian to mutilate the Bible!—AS WELL MIGHT YOU TRUST A VAMPIRE to leave the life's blood in its victim!”†

“Now, sir, whether these indications betray more of the nature of the lamb or the lion—more of the placid or the furious—I leave it for those who are curious in the history of animal habits to determine. But, sir, startling as these specimens may have proved, our menagerie comprises a still more extravagant combination of opposite qualities, which our own island, fabled as it is to have long since ejected all monstrous things from her soil, has still the unenvied peculiarity of having produced. Hitherto we have had to do with the lion and the lamb, the leopard and the kid—but imagination exhausts itself in the attempt to conceive the union of either of these gentle natures with the untameable soul of the hyena! And yet, sir, I am credibly informed that one of the most earnest advocates of the system which is to kindle in the infant heart “the

kindly sympathies of our nature,” by dint of its combined religious instruction,—thought himself warranted to kindle, in his maturer hearers, this same “kindly sympathy,” by some such incentive as the following:—“when the devil was hammering infidelity on the anvil of hell, Arianism was one of the most hot and pernicious sparks that issued from the forge!!!”

‘There, sir, there’s an apostle of PEACE for you! There’s a missionary to preach against the mischief of instilling animosities in the peasant mind of Ireland! Take him, Kildare Place Society, take him, my Lord of Roden, to your alliance—and prove to astonished Britain on what materials you rely, and to what prodigies you resort, in support of your wise, and national, and Christian schemes!’

‘Sir, I can only rapidly glance at what remains. These missionaries of peace—these half-lambs and whole hyenas—these champions of Protestantism, half-tolerants and whole persecutors—half-scripturalists and whole *Creedists*, talk loudly of Christian liberty, talk fondly of the sole sufficiency of Scripture, and can never enough commiserate the ignorance which submits to priestly intrusion.

‘Strange, Sir, that these purists have altogether forgotten, that of those among them who profess an adherence to the Established Church, not one can presume, at the peril of schism, to define what heresy is! It is reserved for the Parliament of England to do so. This Blackstone will tell them. And of those who do not belong to the Church of Parliament—pardon me—of England I mean, the bulk are alike subservient to the Assembly of Westminster—to the men whom Selden frightened with the Hebrew Bible—to “shallow Edwards, and Scotch what d’ye call”—! Sir, I hold at this instant in my hand DOCUMENTARY evidence that this is the fact; and that it is a ruled case that in order to constitute heresy, *it is not enough* to prove the

* Letter of the Rev. Robert M’Ghee to the Rev. Dr. Sadleir.

† Rev. Mr. Melville’s Speech at Exeter Hall.

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matter to be *contrary to Scripture*; it being equally necessary to prove it *contrary to the Westminster confession!* And yet how often are we doomed to hear a reference to those passages which denounce the taking from or adding to the words of Scripture! But see how these passages recoil upon themselves! What we subtract, we only postpone; but what they *add*, they bind upon men's souls with chains too heavy to be borne, and without the solace of one glimpse of hope that they are ever to be removed or lightened!

And then this business of subtraction: only think of the harrowing descriptions which have been given of the impiety of the age—of the profanations which have been inflicted by the unholy policy of the ruling powers upon that which is higher than all power, and ought to have been saved from all indignity! Sir, the public ear has been stunned with lamentations of this complexion—and all the art of language, all the resources of hate, have been exhausted upon the system which has presumed to abridge (they call it to mutilate) the sacred records, and adapt them to the peculiar necessities of a people whom superstition may indeed oppress, but whom we hope to God fanaticism may never rescue.

And yet, Sir, this work of subtraction—this policy of adapting—of consulting for time and place and exigency—had not been unheard of before. Will it, in short, be believed when reverend persons as well in Dublin as in London, were lavishing anathemas on the impiety of “selection,” that no fewer than one hundred and twelve chapters, together with three entire Books* of the Jewish

Canon, were discarded from the scriptural services of the Church of England? Will it be believed, when gentlemen were telling with horror of the presumption “of deciding perchance by a show of hands, whether the prophecies of Ezekiel were fit for perusal†,” that of the eight-and-forty chapters which compose that prophetic book, no fewer than thirty-seven were omitted in the scriptural services of the Church of England? Will it be believed, when reverend persons were quoting amidst a tempest of shouts and bravos! the words—“If any one shall take away from the words of the book of this prophecy, God shall take away his part from the book of life,”—that all this while, their precious palms were smiting the head of the spiritual mother that bore them, inasmuch as out of the two-and-twenty chapters of the Book of this very prophecy, no fewer than nineteen are altogether omitted in the scriptural services of the Church of England!!

How true it is that they who live in glass houses should be careful of throwing stones! But such men are incapable of prudence. At every step they take, retaliation tenfold is ready to overwhelm them. Wherever these copyists have had an opportunity, it has in truth been amusing to observe with what fidelity they adhere to the pattern which has been set them, and with what untiring repetition they bandy the nick-names of “*PAPIST, RADICAL, and SOCINIAN.*”

‘Sir, it is honourable to Roman Catholics to be so reproached: I will not say a syllable in their defence. They will, I doubt not, have their reward. Their country will be pacified, their people will be improved, and their own character and intelligence

* Song of Solomon, and two Books of Chronicles.

† Rev. Mr. Melville—Exeter Hall.

will largely participate in the general progression.

‘Of the epithet Radical, it may be said that the obloquy comes harmless from men, who in the operation of an intense selfism, seem incapable of reflecting on the position which they occupy in the general movement which is passing at this moment over the intellect of Europe. Sir, there are but two divisions of men who pre-vaillingly fill the public eye in the political struggles of the age—ABSOLUTISTS and LIBERALS. Into one or other of these denominations all mankind are visibly merging. From the banks of the Tagus and the Potomac, they are beckoning to their followers to assume their respective stations. For my part, I have made up my mind. I will not fraternize with the slaves and assassins of Lisbon. I will never ejaculate “amen” to a Te Deum of the Holy Alliance. And thinking a Liberal of 1832 quite as respectable as a Liberal of glorious ’88, I accept my share of the intended stigma, and wherever the battle of liberty may be fought, if I may not give it the best blood, will waft it the warmest wishes of my heart!

‘Plain it is, however, that a faction exists in Ireland, of whose predilections we can have no great difficulty in pronouncing the far different direction: and that if a choice were to be made between a Washington and a Miguel, their protestant hearts must, *in their hatred of “liberalism,”* leap to the service of the despot! And yet, Sir, strange it is, that those who frown upon the resisting principle which would humble the oppressors of Europe, are all enthusiasm in toasting the conquering arms of William—and that those who would hail in their inmost souls, and promote, if they could, a reaction in La Vendée, transmit to their children the undying memory of their triumphs over the same principle at the Boyne!

‘But see even catholicism struck down,—or reduced to its true position in the social scale,—by our

mighty neighbour!—has *liberalism* here no forgiveness? Ah, Sir, let the perpetual appeals to infidel France, and the emphatical lessons our Orange advisers educe from that event, attest the consistency with which Protestant orators in Ireland abhor the encroachments of Popery at home, while they mourn the fall of its ascendancy abroad! But doubtless it is only for “Radicals” to rejoice in the fall of political churchmen, and intolerant systems *everywhere*.

‘One other epithet in infinite favour remains. Against the government, against the board, against the supporters and friends of both, the concentrated hate of our adversaries can rarely find a more efficient expression of its sentiment, than in the noted title of SOCINIAN. Sir, this is a bolt which many have been singularly prone to shoot: and curious it is that, in all periods of our history, since the name was first invented, it has been the favoured missile with all who were most remarkable for discountenancing the onward movement of society, and most attached to the time-stricken ills and venerable mischiefs which afflict it. In the reign of the second Charles, the puritanism of the preceding era combining with the licence which the example of a profligate court diffused, had engendered a no very favourable crisis either for the inculcation of sound theology or moral practice.

‘At such a period it was, that Bishop Burnet informs us that certain persons “made it their study to assert, and began to examine the principles of religion and morality on clear grounds and in a philosophical method.” He tells us who those individuals were: “Whitchett, Cudworth, Wilkins, More,” and others; and he instructively adds that, because they “*kept a good correspondence with those who differed from them in opinion*,” and allowed a great freedom both in philosophy and divinity,—men of narrower thoughts and fiercer tempers,” (a race of which some specimens have come down to

our own days!) "fastened on them the name of LATITUDINARIANS. And," (observe what follows,) "because *the making out the reasons of things* was a main part of their studies, their enemies called them SOCINIAN"!! We see, therefore, the sort of persons who were thus stigmatized, and we are not without grounds for conceiving what sort of persons they were who inflicted the stigma. Thus far things were in their natural order, and there was nothing to be wondered at. But it *is* to be wondered when the great, the good, and the high-minded lend themselves to so vicious an example; and it is, for his own sake, to be regretted that the accomplished and benevolent Pope (for he was benevolent) should have married the calumnies of a despicable bigotry to the immortal verse which has borne his fame to posterity. In a poem admirable for its taste and execution, and abounding in sagacious views—the Essay on Criticism—that writer observes, (in all probability alluding to the very persons of whom we have mention in Burnet) that,—

"The following license of a foreign reign
Did all the dregs of bold Socinus drain;
Then unbelieving priests reform'd the nation,
And taught more pleasant methods of salvation."

Upon which I cannot do better than communicate a portion of the comments of the excellent and accomplished Dr. Aikin, in his truly valuable Letters to his Son:—"Socinian is a very potent term of abuse, and has at various times been applied with singular advantage by those who wished to render their antagonists odious;—yet the religion Socinus professed will bear comparison, in point of fervency and purity, with that of the most saintly names upon record. . . . Such monsters, whatever the poet might think, are not to be subdued by the thunders of belles-lettres criticisms, but by the adamant weapons of sound argument."

* Sir, I am not here to defend So-

cinianism; much less am I to assume that this meeting is interested in its defence. But even were it less than it is—a cause which good men have embraced, and wise men have defended—I would join with the ever-honoured Channing in affirming that no cause, be it good or bad, ought to be put down by *such* means. Nay, I would say with the fervour—would I could say with the eloquence—of that illustrious man, that by such means it never *shall* be put down.* Sir, we are here to claim for Socinians, as we claim for Roman Catholics, and as we claim for ourselves, the inalienable right of retaining and defending, and diffusing, our several religious persuasions. We claim for ourselves and them to be treated as brethren;—we demand to be treated as gentlemen;—we insist on the fair fame and equitable consideration of useful citizens and loyal subjects, until we shall forfeit, each in our several creeds, these rights by something unworthy in our character—something unchristian in our demeanour:

'It is in this spirit we come forward to patronize with all our influence, and to cherish with all our might this government scheme of education, for the first time truly national, because it is purely impartial in its character. It is in this spirit we come forward to avert from the calumniated Board which is to be the agent of its salutary influence, the shafts which malevolent and factious hands have aimed at it. It is in this spirit we hail the first measure which has been accorded for diffusing with a liberal hand the seeds of a vigorous, because an unsuspected and a welcome knowledge. From such a beginning we own we expect a plentiful, though it may be a distant return. And here it is pleasing to find that we are in momentary amity with our opponents,—since in this matter we are "*bit-by-bit reformers*" to their hearts' content! We are disposed to think that a little heaven

* Anniversary of American Unitarian Association, 1829.

being once introduced, the whole mass will in progress of time be fermented. We are disposed to think that the point of the wedge being once firmly fixed, its whole insertion, not speedily but surely, must be effected, and the toughest materials which ignorance, indolence, superstition, or intolerance can oppose to its progress, be riven into fragments never again to be united.

‘But need I promulge, in the name of this assembly, that a seeking for *proselytes* is no part of *your* incentive to take a part in this noble work?—If *proselytes* should come, well and good; if they do not, be well assured it will be because you will not have deserved them. You do not begin by professing, or but faintly disguising, a claim to be infallible; but are willing only to gather such triumphs as your principles may be found to entitle you to, when submitted to the improved capacity of the general mind to understand and value them. It is in this free race of mind you are willing to take your station. Let Catholics, or Calvinists, or Socinians, join you in this race;—the event can never disappoint you. Only let the course be free and long enough, and Truth, the only party for whom you are interested, must gain the goal.

‘It is then, we repeat, for this reason you are friendly to the scheme in which the government of the country has at length embarked;—it is for this reason you joy in the generous alliance which Romanists have formed with it and you. And, I regret to say it, for this reason too it is that the most deadly opposition you experience emanates from the ranks of professing Protestantism in this unhappy island.

‘Sir, I must not at this protracted hour enlarge upon this branch of our subject. I will only say, that in looking over the harangues, and contemplating the variety of characters, which have intermingled their curious elements in the meetings we have witnessed, I have been too forcibly

reminded of some lines in *Hudibras*: who, if not always a candid judge, was at least a shrewd and piquant observer of men and measures. After referring, in a preceding passage, to a description of character of which we have had no very remote or unfrequent experience—

For zeal’s a dreadful termagant,
That teaches saints to tear and rant—

he subsequently alludes to proceedings singularly analogous to some which have occurred in our own day:—

These are the courses that we took,
To carry things by hook or crook;
* * * * *
* * * * *
To keep the good old cause on foot,
And *present power* from *taking root*;
To keep the nation’s wounds too wide
From healing up of side to side.

* * * * *
* * * * *

And therefore have no other means
To stand upon our own defence,
But keeping up our ancient party
In vigour confident and hearty.

‘Sir, I am equally confident in hope that this “ancient party” will not succeed in its aims. It would indeed be unfortunate for this empire, deplorable for this island, were our present prospects to be clouded, and “the hope that is set before us” be extinguished by the return of this ancient party to its bad ascendancy!’

The resolution was seconded by the Rev. James Armstrong, who said—

‘In seconding the resolution proposed by my respected friend, permit me to express the gratification I feel at seeing him amongst us, and taking a part in our proceedings. I consider it as a very striking and distinguished testimony to the power and truth of the religious principles we profess, that a clergyman of the Established Church, whose intellectual endowments are of so high an order, and whose virtues and learning are an ornament to his sacred profession, should thus unequi-

vocally declare his conviction, that Unitarian Christianity is the religion of the gospel of Jesus Christ. What but the holy and irrepressible love of truth could have induced such a mind as his, not only to retire from a church in which he was honoured and beloved, to resign his benefice, and to forego the brilliant prospects of preferment which he might most reasonably have had in view, from his connexions as well as his high character;—but, moreover, to join himself with a society which he well knows is “everywhere spoken against,” calumniated, and reviled—a society which has no emoluments or honours to bestow, and which offers no allurements but the unshackled investigation of truth, and the uncontaminated religion of the Redeemer? Proud may we be of such an accession to our cause! and thankful ought we to be to Divine Providence, that while *Robertson* and *Lindsey*, *Wakefield* and *Jebb*, are reaping in a better world the reward of their faithful confessions of Jesus upon earth, their mantle has descended upon one so worthy to wear it—upon one so well qualified to maintain, as they did, a prominent and commanding position in that resistance to error and delusion of every kind, in that vindication of the rights of conscience, and in that uncompromising support of truth, which form the object and the bond of all Unitarian Christian associations.

‘With respect to the resolution which I have the honour to second, the subject has been so fully and so ably discussed by my reverend friend, that it is unnecessary for me to detain you with more than one or two observations. I cannot reflect, without a feeling of indescribable disgust, on the manner in which the judicious and impartial system of national education devised by our present liberal and enlightened government has been assailed by that political and selfish faction which has been the constant opponent to the peace and concord and prosperity of the people of Ire-

land. It is shocking to observe that peers and prelates, and presbyters; members of parliament, corporations, ministers of religion, and magistrates, have conspired in one ferocious cry of reprobation against a measure so well calculated to improve the minds of the populace of this country, and to bind the rising generation, of all religious names, in union and love by the ties of early association. It is a melancholy sign of the times, that they have not scrupled to give the sanction of their countenance to the promulgation of the most shameless misrepresentations (I may add falsehoods) in describing the constitution of the Board, and detailing the regulations of the system.’ [Having given some instances of these misrepresentations, Mr. Armstrong proceeded]:

‘Yet amidst this disgusting farrago of fanaticism, hypocrisy, and political rancour, it is consoling to reflect that an over-ruling Providence has made these violent men the unconscious instruments of setting forth a most important, and to themselves a new principle, amongst their ignorant and besotted partizans,—it is most satisfactory to hear from such persons the cheering cry—“*The Bible, the whole Bible, and nothing but the Bible!*” It seems as if the Lord had ‘put a new song into their mouths.’ I hail this cry with unspeakable delight. If it be sincerely adopted, the reign of bigotry will soon terminate. Down must come the contradictory articles, the absurd creeds, the anti-christian confessions, and all the other debasing corruptions that have so long interposed their dark and hateful atmosphere between the beams of evangelical truth and the bewildered minds of men. Gladly do we re-echo the cry they have adopted. Long and widely may it reverberate! It is the true principle on which our association is founded; for well am I assured, that wherever the Bible alone is the fountain of religious knowledge, there it will inevitably lead to the adoption of Unitarian Christianity.’

Mr. J. Nelson moved the following resolution :—

5. 'That we cordially extend to the Scottish Unitarian Christian Association, the same measure of fraternal sympathy which its members have manifested towards us, and deem ourselves favoured in the opportunity of expressing that sympathy to its enlightened and eloquent secretary, the Rev. George Harris; that we regard his efforts, and those of the institution with which he is connected, as instruments of Providence for imparting to the people of Scotland a form of Christianity, worthy of their reflecting and conscientious character; and that we anticipate a time, neither distant nor doubtful, when, by a succession of such powerful agencies, the soul of the Covenanters shall awake once more, and, with spirit softened and intrepidity refreshed by its sleep of ages, proclaim the glad tidings of a new reformation, and carry through the land the bloodless triumphs of the law of truth and love over error, intolerance, and gloom.'

It called on the meeting to express its sympathy with the Unitarian Association of Scotland. Interesting as it was to mark the progress of such a society, wheresoever established, it must be peculiarly gratifying to the Irish Unitarians to observe its operations in a country so well fitted to be the theatre of its achievements as Scotland. There might be seen a people famed for their love of religious study—famed for their zeal in maintaining what they believed to be religious truth. There was an horizon undisturbed by the tempests that agitated the public mind of Ireland: there, the feelings of the people were undistracted by the crusading frenzy of fanatics, whose conduct had made Ireland appear little else than an arena for the exhibition of half religious, half political, wholly frantic, polemics. In Scotland the case was different. Her soil was better fitted for the seed of truth; and the meeting was called on to express its wish that the labours of the sowers

might not be in vain. In the presence, too, of the talented and eloquent individual to whom the Scottish Association was principally indebted for its great efficacy—to the value of whose services the present meeting had already paid the well-earned tribute of its thanks—they were called on to express their joy that Almighty Providence had been pleased to raise men of high talents and honest hearts as instruments for checking the errors and absurdities of Calvinism, and for giving to the people of Scotland a religion worthy of their conscientious and reflecting character. Scotland was a scene of peculiar interest. If not the birth-place, it was the cradle of presbyterianism—of that religion which might, indeed, be for a time perverted and darkened by the folly or bigotry or worldly-mindedness of its professors; but whose very essence consisted in protesting against all creeds of man's device, and whose eternal watchword was freedom of conscience. That religion had been in its infancy untrammelled by articles or confessions: its sinews had grown strong and been braced in the air of freedom that breathed upon the northern mountains. What presbyterian, who, that might possibly have Scottish blood flowing in his veins, could anticipate without delight the day when the universal mind of Scotland should burst the shackles that bound it—when the errors of a gloomy creed should pass away—when reason and revelation should assert before the eyes of all their indissoluble unity—and religious knowledge and religious truth should enlighten every castle and cottage in the land? And was that day distant? Who was blind to the rapid progress of knowledge in every branch—who did not observe the increasing diffusion of education—or was ignorant of the impetus given to improvement by associations like our own? And when that day arrived, what might not the cause of truth expect from the steady zeal and disciplined perseverance of Scotland? Her people were not the

men to crouch and shiver before the blast. The sufferings and endurance of the Covenanters were well known. When cities afforded them no refuge from persecution, and no temple built by hands was open to receive them, they sought amidst moors and mountains a temple formed by nature, where they might worship the God of nature as to their consciences seemed best. Their descendants had not the same species of persecution to dread, but it needed strong hearts to bear up against the storm of falsehood, calumny, and misrepresentation by which Unitarians were assailed. All the selfish interests and prejudices of society were arrayed against them: but so it always was with truth. The meeting would gladly anticipate the time when Scotland, herself regenerated, should lend a helping hand to the great cause of religious improvement, when once she awakened from the partial lethargy into which she had been cast by that Calvinistic creed which deadened the moral energies, as the vampire does the senses, of its victims—when the hearts of her people were no longer crushed by the yoke of an austere faith—when truth and reason and scripture exerted their real influence—would the descendants of those men, who, in support of their opinions, had defied the bigot's wrath and braved the tyrant's fury—whom neither chains, nor imprisonment, nor death could deter—would their descendants forget the fame of their fathers and the character of their country—or lend a cold and unwilling aid in extending to other and less favoured lands the blessings of a religion which had already dawned in beauty on their own, dispelling the errors, the intolerance, and the gloom of ages past, and pouring on the hearts and spirits of the people the full, clear, steady light of doctrines as sublime, as glorious, and as cheerful as they were pure? With such prospects before them, the sympathy of the meeting in the proceedings of the Scottish Association was indeed sin-

cere, and the resolution now proposed to them but expressed that sympathy.

The resolution was seconded by Mr. J. S. Armstrong.

The following resolution was proposed by H. Hutton, Esq., of Kilnmore, and seconded by Dr. J. C. Ferguson.

6. 'That in estimating the prospects of pure and undefiled Christianity, it is delightful to turn to the several portions of the globe, where it enjoys a peaceful shelter now, and whence we may anticipate hereafter its rapid and beneficent progress; that we contemplate with satisfaction its sanctuary in the ancient churches and university of Transylvania, its prevalence around the tomb of the Genevese reformer, and its power in that enlightened portion of the new continent, in which truth, not encountering the hostility of institutions, has no antagonist but the natural forces of error.'

Mr. Carmichael said—'Mr. Chairman, I have the honour to propose to the consideration of the meeting the resolution I hold in my hand.

7. 'That we hail with satisfaction every promise that pure religion shall revisit any portion of that Oriental world which gave it birth; that we sympathize with every effort to make British India the seat of improved institutions and a better faith; that we have long regarded with deep admiration the philanthropic and enlightened exertions of Rajah Rammohun Roy, to elevate the social and spiritual condition of that interesting land; and that, should he be enabled to visit this country before he quits the European shores, we should deem it a high privilege to hold intercourse with the illustrious stranger, whose mild but fearless expositions of Christian truth we have read with delight, whose character we have revered from a distance, and from whose career we anticipate beneficent results to his countrymen and mankind.'

'This celebrated man, a few years since, was the worshipper of Brahma, Vishnou, and Seeva, the Indian Tri-

nity; and if India, as it is said, borrowed her gods from Egypt, this is undoubtedly the oldest Trinity created by the perverse ingenuity of man. The Greek and Roman Trinity—Jove, Neptune, and Pluto—is of somewhat more recent date; and the Heathen Trinity—Woden, Thor, and Freyd—is comparatively modern. It is not, perhaps, generally known that the kings of England can trace their lineage to Woden and Freyd. These were the fabrications of barbarous ignorance; it was easy to deify human beings. There was more refinement and intelligence required to compound the Trinity of Plato, the great first cause, his Logos or wisdom, and the soul of the world. The disciples of Plato, on becoming Christians, converted this Trinity into the Godhead now worshipped by so vast an extent of civilized society. But Rammohun Roy, in rejecting the Trinity of India, did not prostrate his understanding before another far less ancient, equally untrue, and far more irrational, contradictory, and absurd. He gave all his heart and soul to the study of our Scriptures, but there he could find no Trinity. What did he find? "That the Omnipotent God, who is the only proper object of religious veneration, is *one* and undivided *in person*—the Lord our God is *one Lord*." That Christ, throughout the whole of his mission, taught the most sublime of truths; and that if any of his followers could have been guilty of the blasphemous presumption of ascribing deity to his person, he would have indignantly repressed and spurned at the *folly*—"Why callest thou me good? there is none good but *one*, that is God."

'No exertions in the cause of religious truth have been more enlightened and powerful than those of the illustrious Rajah. His admirable expositions of Scripture must carry conviction to every mind that is not narrow by nature, or has not been narrowed by education or prejudice. Our belief is always in correspondence with the calibre of our minds and the

extent of our information. Surely, such men as Sheil, O'Connell, and Doyle, cannot give a moment's credence to the dogmas they are supposed to entertain—No! Whatever policy or expediency may lead them to profess, if they be Christians, they must be Unitarians. Would they but pursue the example of Rammohun Roy, what blessings might they not confer on their countrymen and on mankind! Here is an example to follow; here is an object to attain worthy of their purest aspirations and most towering ambition!

'Mr. Chairman, I beg to propose the resolution I have read.'

In seconding the resolution, Mr. Drennan said—'Sir, the field thrown open by the resolution which I have the honour to second is so vast, that I shrink from entering upon it, and must be content with a timid and cursory glance at a very few of the objects which it embraces. Of Palestine I shall say nothing: I fear to lessen the solemn interest which all who hear me must feel for that holy ground;—the scene of our Saviour's pilgrimage—his cradle and his grave—it must be familiar, at least in imagination, to his followers;—it is indeed, in some sort, the country of every Christian, whatever be his father-land. But of India I would say a few words; and first of the religion, if such a system can be called a religion. Mr. Carmichael has told you of the Indian superior Trinity. Of some such doctrine we have probably had an example without travelling so far to find it; but what would even Trinitarians say to 330 millions of inferior divinities? a number so stupendous that those among them who acquire names may deem themselves peculiarly fortunate. But extremes meet, and I would fain hope that this may be merely a different mode of expressing that truth which was so eloquently illustrated yesterday by our reverend friend, Mr. Harris, that God is all in all.

'My friend who moved this resolution has well remarked, that the Indian

Trinitarians have also an incarnation of the Supreme Being; but in this respect they are more than a match for the Island of Saints: they have increased the number,—I do not pretend to say that the absurdity could be increased,—and instead of one have insisted on ten incarnations! Yet these doctrines might be comparatively harmless if confined to the Brahmins, and unaccompanied by a long train of cruel superstitions; but what are we to think of a religion which robs the child of a mother's care, and consigns the living wife to the burning pile beside the corpse of her husband? and what are we to think of the men who inveighed against Lord William Bentinck for abolishing this infernal custom?—for breaking down, forsooth, the ancient constitutions of the country, and introducing such a dangerous innovation! What a religion must that be which changes the very nature of the gentle and timid Hindoo—which can make a mother throw her child to the sharks of the Ganges, or the father dash it and himself before the wheels of the idol of Juggernaut!—which imposes an endless round of unmeaning ceremonies, of the most horrible and revolting penances, of practices whose very repetition would fatigue and disgust my hearers!—It is a refreshment to the spirit to turn from these details to the simple yet sublime precepts of love to God and love to man. When I see the contrast, I forget I am a Unitarian, and I care little under what form Christianity may be cultivated in the East, only let there be Christianity.

‘I regret, sir, for the sake of Britain, that I cannot speak of the degradation of India, without arraigning the East India Company. The subjects are inseparable; they cannot be torn asunder. We cannot govern others without bearing a heavy responsibility ourselves; there cannot be a slave without a tyrant, or a contented servant with an unjust master. And here I shall not speak on the authority of an individual, however well-informed and candid he may be, and I believe him to be both—I

allude to Mr. Buckingham; but he has been wronged, and in his case there is this peculiar hardship, that, with the common run of mankind, the very injustice he has suffered will cast some shade over the impartiality of his statements. My accusation rests on the reports of secretaries, judges, and governors of India—on facts elicited by parliamentary investigation. On this ground I stand, and I arraign the Company of having engaged in the most sanguinary wars for the most unjustifiable purposes; of having not only neglected, but much abused the awful trust committed to them—dominion over millions of their fellow-creatures. I do not know a more striking contrast than that with which Mill commences his “History of British India”:—“Two hundred years ago,” says he (I quote from memory and not verbatim), “a few English merchants humbly solicited permission from the Indian princes to traffic on their coasts; and now the entire of that vast region from the Indus to the Burrampooter, from Cape Comorin to the Himalaya mountains, is in the hands or under the protection of the Company.” Preserve me and mine from such protection! This is the company whose agents I accuse of the most profligate expenditure, of the most grinding extortion; of a system of force combined with fraud, which might have made the Mogul Mahometans, who formerly conquered that unhappy region, blush for their ignorance in the art of misgoverning—I doubt, indeed, if they ever attempted it on such a scale. I find at one time a third of that fair and fallen land metamorphosed into jungle and morass; at another period a third of its inhabitants perishing with famine, that is, thousands of square miles laid waste, and millions of people starving, under the fostering care of this Christian company.

‘But let us turn to the moral condition of the Hindoo. Has it improved? Is he less licentious because more industrious? Has he acquired sufficient courage not to be a liar? Has he discovered honesty to be the better

policy since the white man landed on his shores?—Would that, from aught I have heard or read, I could answer yes—that the contrary was not the case, that he was not becoming more miserable and degraded than ever. What has been even attempted to ameliorate his lot? Let the Company answer before the renewal of their charter or charters—a charter to debase their species!—it is already virtually void; indelibly stained with blood and tears, it has become illegible; it is obliterated, cancelled, surrendered, forfeited!—may it never be renewed!

‘I turn with pleasure from the London merchants, who have not even procured gold, accursed as it would have been, obtained by such means, (for we should not forget that wars, those splendid crimes, have loaded them with debt,) to the Indian prince, who has found in the Gospel a golden mine—pure, indestructible, inexhaustible; to Rammohun Roy, a chief among his people; a man imbued with all the learning of the East; and who will take back to India, I trust, a knowledge derived from experience, of the improved institutions of the West, that may yet have a mighty effect on the destinies of the oriental world. I am not prepared, sir, I confess, with a list of dusky proselytes; I fear that hitherto they have been “few and far between.” But with such a one to commence with,

why should we despair? We have before us to-day the example of a man whom I might almost call the creator of Unitarianism in Scotland, whose powers of oratory even Trinitarians must admire, whose zeal and sincerity have been best proved by his unwearied exertions for the success of our cause; and when we see what he has done, may we not turn in hope to the Indian rajah? We may yet behold a star again arising in the East, and with mild radiance pointing out the birth-place of our blessed Saviour, and illuminating the sacred pages of his Gospel.

‘The lateness of the hour forbids me to enter into any detail on subjects not connected with religion, and they would scarcely be in unison with the character of this meeting; but there is one thing so necessary to the diffusion of truth, the correction of error; it is such a sword over the neck of the oppressor, such a shield for the oppressed, such a talisman, in short, against tyranny of every kind, that I cannot conclude without wishing it may be speedily established in India, for I am convinced that reforms innumerable would follow it—I mean the freedom of the press!’

A resolution approving City Missions was not moved, on account of the lateness of the hour. The members parted highly gratified by this interesting meeting.

FRANCE.

LETTERS FROM A FRENCH CORRESPONDENT.—No. 3.

Paris, May 22d.

IN the course of this month our Protestant religious administration has undergone a change. We are now under the administration of the new minister *des cultes et de l'instruction publique*, M. Girod de l'Ain, a man with good intentions, but a violent *juste-milieu*, belonging to that class of politicians whom Lafayette so well stig-

matized as being of a *furious moderation*. Our new minister, I can affirm, has not the slightest acquaintance with Protestant affairs in general, and with ours in particular. This renders it the more necessary that I should state what we understand in this country by *administrer une religion*, a term which means little in England, and nothing at all in America. What we

call *administration religieuse* proceeds from the unpleasant medley that Napoleon's law formed between our presbyterian organisation and the civil power of the state. Twelve elders, named by the people, represent a congregation legally, and are deemed a *consistoire*. This assembly represents the church in the eyes of the state, but can do little unless the minister *des cultes* confirms its resolutions. No pastor with us is considered as legally established till his appointment by the consistory is ratified by the king, and no pastor can be removed or changed without the same formality. The question of deciding when this permission of the king must be given or withheld is the principal object of what is called here *l'administration des cultes Protestants*.

As the *minister des cultes* is always a Catholic, and often a priest, he usually appoints an under administrator for Protestant affairs, who is chosen of the Protestant faith. It was this place of *Directeur des Cultes non Catholiques* that was held for a long time by Baron G. Cuvier, whom science will mourn in England as well as in France. For our Protestant churches his death is a real loss. His administration was firm and impartial, and he began to grow well acquainted with the arts and fanaticism of our Methodist party. As his death took place soon after his confirmation of the removal from the church of Lyons of M. A. Monod, president-pastor, to whom the consistory of that church had several times signified his dismissal, on account of his furious and mystical Calvinism, of course our *saints* attribute Cuvier's death to the vengeance of Heaven. The Monod family, whose head M. Monod, senior, of Paris, is one of our most liberal ministers, is sorely wounded by the influence of Methodism. Another son, M. G. Monod, pastor at St. Quentin, has been driven by Methodism to actual insanity. The appearance of the cholera, and the influence of the disgusting exhibitions of the *unknown*

tongues in England, joined with a melancholic and gloomy turn of mind, have ended in madness. This unfortunate young man has been removed from his church, and is under medical treatment in one of the establishments near Paris for patients of his class. He is a man of rare moral qualities, of excellent heart, and not without talent. We all pity him;—he is a victim of Methodism!

Respecting Cuvier, I must add that he undertook the affairs of *Directeur des Cultes non Catholiques* gratis, that is to say, he refused the emolument of 10,000 fr. It is true that he had, at his death, a whole assembly of political and scientific situations, amounting in all to above 50,000 fr. per annum. This is certainly with us a good round sum; but such a man as Cuvier was well worth that and a great deal more. As for Cuvier's political career, there is not much good to say of it: he was a man of mild character, and, of course, a liberal at heart. His political principles can be resumed in one phrase, or in one maxim, which is this: 'to administer public business and frame the best laws possible under every government whatever.' He did not carry this to extremes: for example, he refused, under Peyronnet, the office of the censorship of our political papers. As for his religion, I do not believe he had much of any kind; however, he died and was buried a *Lutheran*. His cousin, M. R. Cuvier, a man of liberal mind in all things, is now one of the ministers of the Lutheran congregation in Paris.

We have had a second election to the place of pastor in the Parisian church,—an election of a religious spirit quite contrary to the first. M. A. Coquerel has been appointed *pasteur adjoint*, and his principles are considered as being as adverse to Methodism as those of the other appointed *pasteur*, M. Monod, junior, are considered as favourable to it. The second election may be looked upon as a *correctif* of the first. This

seeming contradiction, however, may be defended on the ground of complete tolerance. Our congregation is in majority *rational*, and in minority *Methodist*. It was argued here, that in every assemblage of Christians the minority as well as the majority must be represented by a special minister. M. Guizot, the deputy member of the consistory, contended with great warmth, and quite in the *doctrinaire* style, that in religious affairs there was in fact *no majority*, in a rational point of view, meaning that, while in civil and judicial matters the vote of a majority must of course always overpower the minority, it was quite different in religious affairs; that, in these, a majority's vote is no law for a minority; that each fraction of a congregation has equal rights of conscience; and that *a majority* ought never to deprive *a minority* of an adequate representation in public worship.

This is certainly very enlightened tolerance. But with methodism in France, the question is to decide how any congregation can live in peace with two orders of ministers; the one considering that dogmatical differences do not exclude from the pale of the Christian church, the other dealing excommunication and damnation on all those who do not think in all tenets like themselves. This is the great question; and I doubt not, that, on the first fair opportunity, we shall have open warfare between the two parties. Our rational party can be safely deemed that of the *Unitarians*; for the question of the Trinity is the most prominent object of dissent.

It is probable that hostilities will begin at our first annual meetings of religious societies, Bible Society, &c. These meetings are often here little more than an exhibition for Methodism, which cherishes particularly our ridiculous missionary society, which goes on sending to the Cape of Good Hope, to convert the Hottentots, poor young men, sons of Protestant peasants of the south, who can hardly

speak good French. However, all these societies, including the Bible Society, are declining. This I foresaw long ago. A new system of rational Christianity will alone succeed in France.

In the philosophical point of view, we have no great news to communicate: only, there has lately appeared a very able pamphlet, written by M. Olgger, on metaphysical questions, and addressed to M. Montalivet, then *Ministre des Cultes*. M. Olgger is a man of ardent mind and independent principles, late first vicar of the cathedral church of Paris, who quitted this fine station to renounce the errors of the Church of Rome. He declared Protestant, over-hit the mark, and turned rather a decided Swedenborgian. He was named since July Professor of Philosophy in the college of Villefranche, in Brittany, and there he professed his own philosophical ideas, and exposed, among the rest, the absurdity and cruelty of the notion of *eternal torments*. The clergy raised a violent outcry against such a scandalous heresy, and the government, siding with bigotry, deprived the professor of his seat. M. Olgger's letter is an explanation and justification of his general opinions. You are aware, that among other follies of Louis Philip's government, we must reckon in the foreground, his fear and *complaisance* of priests: they of course feel very little obligation, and are making every effort in their power to overturn the present state of things. In fact, the course of Louis Philip is so unpopular among the patriots, that I begin to think seriously that we are sailing pretty fast towards a republic, which however will not be bloody and disastrous as the first.

Our St. Simonians are always *en retraite*: we have three divisions of them,—and even four. The main branch, those of the *Globe*, are retired, near Paris, in a large house, or convent, where they live on a monastic rule—except that they work a great deal: they are, I hear, pre-

paring great plans and new publications. Another division, headed by Rodrigues and Bazar, is busy publishing the works of their master and circulating tracts. A third fraction publishes a journal, *L'Européen*, very ably conducted, and very bold for its political style. These do not profess the necessity of a new religion, but declare the possibility of realizing their political views without quitting Christianity; but, alas! Christianity with them is Catholicism. A fourth branch purchased the *Revue Encyclopédique* from M. Jullien, its founder: these are considered as *philosophers* in the strict sense;—they abandon almost completely religious ideas.

However, notwithstanding many foolish things, the St. Simonians have given public opinion here an impulse which is strong and will be durable. We begin to turn our attention from the abstractions of charters and law-making to the fundamental point of ameliorating the condition of the largest, poorest, and not least respectable class of the community. O.

BRISTOL.

SIR,—In your last 'Chronicle,' a correspondent has communicated an account of a social Tea-Meeting, held on Fast-day, consisting of members of the Lewins Mead congregation, in this city; at that meeting it was resolved that a similar one should be held on Good-Friday, and some of your readers may feel an interest in knowing that it was more numerous attended than the former; and nearly all who were present have expressed their approval of the proceedings, and their hope that these will lead to more union and co-operation among all classes of the Society.

Upwards of sixty gentlemen sat down in the most friendly manner; and after tea the Rev. Mr. Rowe was invited to the chair. Our venerated friend and pastor Dr. Carpenter, Messrs. G. Webb, Hall, J. B. Estlin, W. Browne, T. Lang, and other friends, severally addressed the meeting on

subjects connected with religious intercourse, religious education, and the progress of Unitarian Christianity in the sister island, Geneva, &c. The company separated about ten o'clock highly gratified, with the persuasion that such meetings are well calculated to impress the hearts of those who attend them with right motives.

I avail myself of the present opportunity of expressing to you my warm approval of, and best wishes for, the success of your useful Chronicle.

May 1, 1832.

J. D. T.

Unitarian Christian Worship, Burton Street, Burton Crescent, London.

ON Sunday the 22nd of April, a Chapel was opened in the north-west of the Metropolis, where the want of such a place has been long felt. An attempt of this kind was made, it is true, a few years ago, in very disadvantageous circumstances. A more successful experiment having been made during the last five months, in a room in Woburn Buildings, has led to the present undertaking. The place which has now been opened is that which, for about eight months past, has been devoted, by the benevolent Mr. Owen, to the dissemination of his principles of Political Economy. The sentiments expressive of that gentleman's views of the formation of human character, which were affixed to the walls, have been removed, and the place devoted to the purposes of Christian worship and instruction. The excellence of the situation, and the peculiarly convenient mode in which the Chapel is fitted up, rendering the rent necessarily high, it is proposed to let the place, which is very well adapted to such a purpose, to gentlemen of education and respectability, for occasional lectures on literary and scientific subjects. The Chapel has been engaged for one year certain.

All who wish well to this attempt to establish a Unitarian Society amidst an extending population, which has

sprung up within a few years, are respectfully invited to lend their pecuniary aid.

The Rev. B. Mardon, minister of Worship-street Chapel, Finsbury-square, delivered at the opening a discourse on the Evidence for the Resurrection of Jesus Christ (which was attentively heard by nearly three hundred persons), and proposes to follow this up by discourses on some other parts of the Christian Evidence.

The service will begin throughout the summer every Sunday evening at seven o'clock, but probably in the winter at half-past six.

Communications may be made to Mr. Nash, No. 9, Tavistock Place; or to the Rev. B. Mardon, 27, Tavistock Place.

Discourses on the Evidences of Christianity, now delivering in Burton Street Chapel, Burton Crescent:—

1. The Resurrection of Jesus Christ;
- 2. The Genuineness of the Gospel Record;—3. The Credibility of the Gospel Record;—4. The Character of Jesus Christ;—5. The Apostles and Evangelists no Enthusiasts;—6. Mahometanism false, Christianity true;—7. The Gospel worthy of all acceptance, from its intrinsic value;—8. The stability and perpetuity of the Christian Church.

BOLTON DISTRICT UNITARIAN ASSOCIATION.

THE Twelfth Half-yearly Meeting of this Association was held at Bury on Good Friday. The religious services were conducted by the Rev. William Probert of Walmsley, and the Rev. John Jenkins, who is officiating at Rivington. The latter gentleman preached an interesting and useful discourse on the gradual but certain progress of truth.

The members of the Association and their friends afterwards dined together, and spent the afternoon in that kind of intercourse which fills the breast with kindly feelings and becomes an incitement to love and to

good works. It is one of the objects of this meeting to originate and promote plans calculated to spread correct views of scriptural truth, and to provoke a spirit of zeal and inquiry among those who come more immediately within the range of its influence. Perhaps none of the time appropriated to these meetings is more instructively employed than that portion which is occupied, in conformity with a regulation of the Society, in the narration of what is doing in the different congregations within the district. The various exertions which are being made for the spread of Unitarianism and the advancement of its interests,—the little schemes which have been devised and adopted for infusing new life and energy into those exertions,—the success with which they have been attended, or the causes of their failure if unsuccessful,—all open sources of information of unfailing interest to those who are engaged in the same work. A spirit of sympathy and incitement is produced among the members by such a reciprocal communication of their labours and projects, and they return to their respective spheres of duty encouraged to prosecute their own plans and to take advantage of the experience of others.

It may not be uninteresting to the readers of this publication to see a brief account of some of the measures adopted in this district of Lancashire for the dissemination of Unitarian opinions and for the general purposes of benevolence.

One of these little schemes was detailed by the minister in whose chapel we had recently assembled. It was formed chiefly with a view to the improvement of the younger part of his congregation. It is a Thursday evening meeting. The object is to cultivate devotional feelings, and to investigate the truths of Revelation; and the plan pursued is the reading of a portion of Holy Writ, accompanied with an exposition of it from one or more commentators. A familiar conversation upon the passage

afterwards ensues, which is followed by a hymn and a prayer. Connected with this social meeting is a tract society containing nearly one hundred members. These members are divided into districts. A subscription of one penny a month entitles a subscriber to the constant use of a tract, which he may exchange once a fortnight. It is interesting to find that in some of the districts parties assemble to hear the tracts read, and to converse about their contents.

The state of the Sunday-Schools and all the little institutions connected with them, such as sick, funeral, and clothing societies, libraries, and reading parties, engage, in a peculiar manner, the attention of those who attend these meetings. There are very few Sunday-schools in this district which have not their sick funds and libraries; but one only, it is believed, has a clothing society. The object and nature of this very useful society were detailed, in a most pleasing manner, by a gentleman who had witnessed, in the schools connected with his own congregation, the admirable utility of it. The fund is raised by a weekly contribution of one penny from every child who is a member of it; and to this sum is added the produce of an annual congregational collection. The money thus accumulated is expended in the purchase of serviceable clothing, which is distributed once a year among the children who contribute towards the fund. It has been observed that this society produces the best effects upon the parents as well as upon the children;—both feel themselves connected by a new bond with the institution and society from which they receive such benefits.

At Hindley great exertions have been made for the promotion of scriptural truth and of other important objects, restricted only by a paucity of funds. A city mission (if it be not a misnomer) has been commenced in the village—about twenty-five individuals being weekly contributors of a penny—for the purpose of alleviating

the wants of sickness and age. A course of Sunday-Evening Lectures on Ecclesiastical History has been carried on for some time and found conducive to the spread of a spirit of inquiry. This object has also been assisted by the distribution of tracts. Many plans of usefulness are in operation in other parts of the district, of which no detailed account can now be given; and a considerable number of tracts is in circulation.

The Autumn Meeting of the Association will be held at Chowhent, at which place the Rev. W. Probert is expected to preach, supported by the Rev. J. Ragland.

F. BAKER, *Secretary.*

SOMERSET AND DORSET ASSOCIATION.

THE Twenty-fourth Meeting of the Somerset and Dorset Half-yearly Association was held at Crewkerne, on Good Friday; on which occasion the religious service was confined to the morning; the Scriptures were read, and the prayers of the congregation offered by the Rev. E. Whitfield, after which the Rev. R. Cree discoursed on the passage, Acts xxviii. 22.

The principal feature of the business transacted at the close of the service was the appointment of the next place of meeting, viz. Bridport. The time, Wednesday, Sept. 12th.

On account of the unfavourableness of the weather the friends from a distance were not numerous. But although the party that dined together was small, the social meeting, over which J. Spark, Esq. presided, was pleasant and improving. Whilst expressing their general wishes for the extension of civil and religious liberty, as well as other blessings to their brethren and fellow-creatures, the members present bade a public farewell to the Rev. D. Hughes of Yeovil, who is about to seek the shores of America, and cordially hoped that he would find there prosperity and happiness for himself and his family.

E. WHITFIELD.

Ilminster, April 23, 1832.

NOTICES.

British and Foreign Unitarian Association.

The Anniversary of this Institution will be held on Wednesday, June 13, in Finsbury Unitarian Chapel. The Rev. W. Hincks will preach in the morning. The public meeting will be held in the evening. For particulars see advertisement on the cover of the 'Monthly Repository.'

The Annual Meeting of the Southern Unitarian Society will be held on Wednesday, June the 27th, at Newport, Isle of Wight. The Rev. Lant Carpenter, LL.D. has kindly consented to preach on the occasion.

Eastern Unitarian Society.

The Twentieth Anniversary of the Eastern Unitarian Association will be held at Framlingham on the last Wednesday in June, 1832, and the following day. The Rev. Henry Hawkes, Norwich, has accepted the invitation of the Committee to preach on the Thursday morning. The preacher for the preceding evening is not yet appointed.

Manchester College, York.

The next general annual examination of students will take place in the Common Hall of the college, on Tuesday, the 26th of June, and the two following days. The York annual meeting of Trustees will be held in the Common Hall, on Friday, the 29th June.

The friends of the college will dine together at Etridge's hotel, on the 27th and 28th June.

S. D. DARBISHIRE, } *Secretaries.*

J. J. TAYLER,

Manchester, May 15, 1832.

The Rev. David Hughes, of Yeovil, having resigned his congregation, in order to a removal with his family to

North America, it is hoped that some young man of popular talents will be disposed to offer himself as a candidate. (The remainder of this notice, as sent, would have subjected us to the advertisement duty.)

Lectures to be delivered in the Chapel of the Orphan Working School, City Road.

(This School is supported by all denominations of Protestant Dissenters.)

Sunday Evening, June 3rd, Rev. Benjamin Mardon; 10th, Dr. Humphries; 17th, James Upton; 24th, Edward Tagart.

The General Assembly of the General Baptists will be held in Worship Street Meeting House on Whit Tuesday, the 12th of June. The business is appointed to commence at nine o'clock, and the public service at eleven. Mr. John Marten, of Dover and Canterbury, will preach. The dinner will be, as usual, at the White Hart Tavern, Bishops-gate-street, at four o'clock.

The Rev. — Cropper, of Bolton, has accepted an invitation to the Unitarian congregation at Exeter, as co-pastor with the Rev. H. Acton.

The Rev. E. Chapman, late of Deptford, succeeds the Rev. Dr. T. Rees, as Minister of the Unitarian Chapel, Stamford-street.

The Rev. Mr. Rowe, of Lewins Mead, Bristol, has relinquished his pastoral office, on account of the state of his health.

Unitarian Publications.

A Church Establishment Antichristian, by Franklin Baker, A.M.

Three Lectures on the Unitarian Christian's object of worship, &c., by W. Selby.

THE UNITARIAN CHRONICLE,

AND
COMPANION TO THE MONTHLY REPOSITORY.

PUBLISHED BY C. FOX, 67, PATERNOSTER ROW.

No. VI.]

JULY, 1832.

[*Price, with Supplement, 6d.*

WE are again obliged to crave the indulgence of our readers for a double number. Even this expedient leaves us a quantity of information on hand which we are very unwilling to postpone. Every exertion will be made for bringing up these arrears as promptly as possible; and it is hoped that our Chronicle will be found sufficiently interesting to ensure the efforts of our Unitarian friends for giving it such a circulation as shall warrant and stimulate our endeavours to render it a yet more complete record of our affairs, both at home and abroad.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE Anniversary of this Institution was held at Finsbury Unitarian Chapel on Wednesday, June 13th. A large and respectable congregation assembled in the morning, when the devotional parts of the service were conducted by the Rev. Messrs. Teggin (of Taunton) and Montgomery (of Carter-lane, London); and the Rev. W. Hincks, of York, preached from John, chap. i., v. 14. The estimate formed of the sermon by the auditory will be seen by our report of the proceedings in the evening. We abstain from any analysis of it, in the hope of its speedy publication. After the service had concluded, many friends of the Institution met to partake of an economical dinner, for which previous arrangements had been made by the Committee, at the White Hart Tavern, in Bishopsgate-street. At six o'clock in the evening the chapel was crowded. The Rajah Rammohun Roy was present, as was also another native of the same country, from the other extremity of its social scale, who has embraced the religion which knows no castes. We allude to Israel Polliathan, who has been already mentioned in our pages as a worthy member of William Roberts's church at

Madras. The attendance of ministers was not so numerous as usual, but members and friends of the association were present from most parts of England, and from Scotland and Ireland.

William Smith, Esq., having been called to the chair, after a few introductory remarks, requested the Treasurer to read his report of the Money Transactions of the Society for the past year.

Mr. Hornby.—'I beg leave to lay before the Meeting an outline of the Society's Accounts for the past year, closing on the 31st of December, 1831, which have been examined by the auditors appointed at the last Anniversary, and allowed by them. Our wish, however, is, that the account should be fully stated to this Meeting; and if any question should suggest itself to any friend of the Society, I trust that he will feel no reluctance in putting it to myself, or any member of the Committee. At the last Anniversary, it was my duty to report to the Meeting that there was a balance against the Society to the amount of 73*l*. I now have the pleasure of stating, that the balance at the close of last year was in favour of the

Society to the amount of 283*l*. (Mr. Hornby then read the Treasurer's Report, which will be published, as usual, by the Association.)

'Sir,—I feel that I should be ill discharging my duty if I suffered this Meeting to separate with the idea that this balance of 283*l*. was a surplus wherewith the Committee knew not what to do. On the contrary, the Committee, for a very considerable portion of the past year, were in painful doubt whether that adverse balance which I had to report at the last Anniversary would be increased or diminished; and it certainly would not have been liquidated, even if reduced, but for the liberal donations of our friends towards that truly beneficial object, new to this institution, which they were most anxious should not only be established, but the success of which should also be insured. It will easily be understood that I am now alluding to the Home Mission of this Society, which was last year agreed to for the purpose of affording religious instruction to the poor, the ignorant, and the degraded of this vast metropolis. It is, no doubt, honourable to us to endeavour to check and counteract erroneous theological opinions; but, in my humble judgment, that is only a secondary object to that of teaching men the two great moral lessons of their duty towards God, and their duty towards their fellow-beings; and, indeed, we have the authority of Christ himself for saying, that these are the two most important principles of the Christian religion. Our balance of account, therefore, has been turned, by means of the donations made to this specific object; and not one farthing of the money having been applied to that object when these accounts were made up, I trust I shall be excused, when I most earnestly call on you for your aid and influence in behalf of this Association. Let me remind you that the objects which we have in view are various and as important as various. And believing, as I do, that,

were each of these objects made the sole aim of a separate and distinct society, you would think it to be your duty to support them all to the best of your power, I trust that you will not permit the union of these several objects in one society to suffer on that account. I hold in my hand a brief statement of the plan and objects of this Association. I am almost afraid to trust myself to state the various objects it has in view: but I know not how better to satisfy you that we need your best assistance, than by mentioning a few of the modes in which the Committee dispose of the means which you intrust to their care. I find herein stated, (and to the truth of the statement I can bear witness, as one of the officers of the Society,) that "a considerable portion of the funds of the Association is expended in different ways in the support of Unitarian worship:"—that "the Committee conduct the publication or republication (both for sale and distribution) of standard works on Unitarian Theology, in such forms, and at such prices, as render them generally accessible;"—that "donations, varying in amount, according to the circumstances of the case, are made, both of books and tracts, to ministers and missionaries, to congregational and vestry libraries, and to individuals who may have opportunities for promoting their circulation where they are likely to be read with advantage;"—that "the legal department of the Association embraces whatever conduces to the security and extension of the civil rights of Unitarians;"—that "local persecutions are checked or prevented; and trusts and endowments are often preserved by timely advice from being perverted or lost;"—that "an extensive and interesting foreign correspondence is maintained by the Association; friendly communications are exchanged with the Unitarian churches abroad; and during the past year three admirable tracts were prepared, adapted to the peculiar modes of thought of the

Roman Catholic, the Jew, and the Mahometan ; and encouragement is afforded to individuals in various countries who are themselves inquiring, or are stimulating others to inquire, after religious truth ;"—that "there are at the present time two native preachers in India connected with the Association ; that each has a congregation respectable as to numbers and character, though poor in circumstances, and schools are attached to both ; that Wm. Roberts, of Pursewaukum in Madras, has been supported by the Association for some years, in order that he might devote himself entirely to the promotion of pure Christianity among his countrymen ; that his son, Joseph Roberts, is receiving, under the auspices of the Association, instruction in this country to qualify him for continuing and extending the good work begun by his father."—And last, though not least, I find that the Committee have sent forth a domestic Missionary, whose duty it is "to seek out and visit the poor and ignorant at their own habitations, and to communicate to them moral and religious instruction, avoiding theological controversy and sectarian opinions,"—"to act as the almoner of the charity of individuals and congregations ; and by the relief of distress, the introduction of destitute children into schools, and similar means, to alleviate wretchedness, and promote the comfort and improvement of the poor."—Now, Sir, am I doing any injustice to the Unitarians of England, when I say that if these objects were distributed over half a dozen Societies, they would feel it to be their duty to support each and all of them ? and if so, is it an unreasonable question to ask, whether the average income of this Association of 1000*l.* or 1200*l.* a year, is such a sum as the Unitarians ought to be content to raise, or such a sum as is sufficient to enable the Committee to do justice to that great cause which you profess. I will not take up the time of the meeting by

any further observations ; and I hope to be excused for making this long comment on the accounts which I now have the honour of laying before you for your approval.'

Mr. Rutt.—'Before I put in your hands, Sir, the Resolution which naturally grows out of this Report, I cannot deny myself the pleasure of expressing the peculiar gratification which I feel in meeting you on the present occasion, and in times so eventful and interesting,—recollecting, as I do, the numerous occasions on which, through a course of many years, I have acted with you in promoting that object, which we both deemed most conducive to human improvement, and most calculated to bring about that period when there shall be universal peace on earth, and lasting good will among men. I am sure, Sir, that you will agree with me that any course likely to produce such a result would form one of the highest objects for which any body of men could associate ; and you will likewise agree with me that there is a connecting link which is well calculated to join all worthy objects together. The promotion of the Unitarian cause in the world gives us, in my opinion, ample reason to anticipate the universal growth of good will ; and when the time shall come that every man considers his fellow man as a brother, then will no man suffer another to be a slave ; and thus, too, when all believe in the paternal character of God, no man will use his own advantages to the prejudice of the advantages of others: the whole world will be as one family, and that equality which Christianity is so calculated to promote, and which is so consonant with reason and justice, will prevail universally. We ought all to feel extremely grateful at the progress which our cause has made, and especially those who remember what it was in its infancy. In the present day the Unitarian bears a name in society, instead of, as formerly, being hardly known, or only

acknowledged to be reproached, and railed at, and misrepresented. Great must be the pleasure that you, Sir, must feel, at having been one of the main instruments in removing the legal stigma from the Unitarian name, a stigma that was a disgrace to any country calling itself civilised, and enjoying enlightened institutions. I will not now detain the meeting longer, further than simply to express my satisfaction at the observations which have been addressed to us by the treasurer. I, like him, trust that the great objects of our institution will be supported, and that every individual in this Meeting will go away with the firm resolution of lending all the assistance he can towards carrying our great cause forward to a prosperous result. I have now only to move :—

1. ‘That the Treasurer’s Report be received and allowed,’—which having carried,

The Rev. James Yates read to the Meeting the Report of the proceedings of the Committee for the past year. {

Dr. T. Rees.—‘The Report which has just been read by my esteemed friend, the Secretary, opens a wide and interesting field for observation, on which I would most gladly expatiate, were I not warned by circumstances of a painful nature, personal to myself, that I must forbear. But I cannot avoid taking this opportunity of expressing the gratification which I myself have derived from listening to its details; and in the motion which I have to make, I shall give this company an opportunity of also expressing (which I am sure they gladly will) their satisfaction at the statement they have heard. The Committee in that Report do not pretend to call the attention of the subscribers to any great, striking, or brilliant successes; but without advertent to any exciting circumstances of that kind, enough has been stated to afford us the satisfaction of perceiving that this Association is doing great and extensive good—great good

not only in this country—but also great and permanent benefit in the remotest parts of the civilised world. Sir, I shall not detain you, for I am sorry to say that my strength will not permit, further than to state that the purport of my motion is to recommend that this Report be received and approved. I would willingly add, with a view to the information of those who have not heard it, that it be printed; but that is not necessary, as its printing is provided for by a permanent law of the institution.’ Dr. Rees then moved,—

2. ‘That the Report now read be received,’—which was seconded and passed.

The Rev. Mr. Fox.—‘Mr. Chairman, in the arrangement of the business of the evening it has fallen to my lot, under the direction of the Committee, to call on the meeting to discharge a debt of justice and gratitude, by an expression of thanks to our preacher of this morning, for what is rightly denominated the “able and interesting” discourse then delivered: and I must say that, in doing this, we shall only thereby be giving a voice to the feelings of those who heard it, and expressing an opinion which ought to be conveyed to the minds of those who were not so fortunate. I must say that that discourse was alike worthy of the high character of the preacher by whom it was delivered, and of the society to which it was addressed. The individual who was selected by the Committee to address us on this anniversary has been honoured by occupying the Unitarian pulpit both at Exeter and at Liverpool, and from those scenes of popular exertion has been called to the not less laborious, and more learned and profound task, of instructing those whose religious training is to furnish us with a succession of Unitarian ministers. These facts indicate that he is possessed of talents not often combined in one person; talents fitting him for the education of those who are hereafter, by their learning and critical erudition,

to become the champions of the long-forgotten and much-observed truths of the Gospel, and also adapted to enlighten the ignorant, reclaim those who have wandered, console the afflicted, strengthen the tempted, and do the work of an evangelist among the people. Let me say, too, that this combination of abilities was happily exemplified in the discourse to which we had this morning an opportunity of listening. The first part of it was an acute, clear, and able piece of biblical criticism; and the remainder was as beautiful an application of the results of that criticism, and a valuable specimen of moral delineation and precept. Such is the combination which our principles demand should appear before the public, and which is required by the spirit of an institution intended to disseminate religious instruction through the world. We are not mere theological antiquarians; our sole duty is not that of exploring the dark places of Scripture, or of pouring light on what is enveloped in obscurity. Such things as these, indeed, we ought to do; we ought perseveringly to dig in the mines of Holy Writ; but at the same time we ought never to forget to put the gold that we draw thence into common circulation—making it the sinews of our holy war against ignorance and vice, and the means of diffusing the most important blessings over the whole surface of society, from its highest elevations to its lowliest valleys. Accordingly, it was well for our preacher to attack the theological errors that prevail in the religious world; but it was also well that he did not stop there, but proceeded from pulling down that which is false and injurious, to building up that which is true and useful. The mere smallness of our numbers leads men to speak of us as a sect; but in our views, at least, there is nothing sectarian; our principles are those which Christ explicitly declared, and they are principles which none who profess a reverence for the Scriptures will dare in terms to deny.

The difference lies here: that we hold these principles in their native purity and extent, and refuse, like others, to blend that which is infinite with that which is limited, and to narrow down the all-comprehensive doctrines of divine grace into the limited and exclusive speculations of a bigot's creed. The discourse that we have this day heard was also in harmony with the spirit of our religion, by its happy blending of the permanent with the temporary. We rest on principles, which are as unchanging and enduring as the laws by which the heavenly bodies revolve in their everlasting rounds, but which also apply continually to the common and varying circumstances of life, guiding our pursuits, stimulating our exertions, and affording us consolation from day to day, from month to month, and from year to year; principles which, while they are as durable as the laws of matter and of mind, like them also are illustrated in ceaseless changes and successive seasons, now putting forth the blossoms of spring, and now gladdening our eyes with the glories of harvest. Such, Sir, is the manner in which our principles should be advocated; and we rejoice, and are grateful to our preacher, that he has not put the importance of our institution on narrow grounds, but has endeavoured to enter into its real tendency; and in the same spirit in which he has given himself to us, we send back to him the tribute of our minds and hearts. I feel assured that I am only expressing the voice of the meeting in moving,

3. 'That the cordial thanks of this meeting be given to the Rev. William Hincks, of York, for his able and interesting sermon, delivered this morning.'

The Rev. S. Wood seconded the vote of thanks, and expressed the great satisfaction he had felt in hearing Mr. Hincks's discourse. [It is by Mr. Wood's request that his speech is reported thus briefly.]

Motion agreed to unanimously.

The Rev. W. Hincks.—‘The circumstances under which I appear before you, render me little capable of expressing those sentiments by which I am almost overcome. I beg, however, to say that, though my humble endeavour in behalf of the Society this morning has received a notice far stronger than it deserves, I nevertheless accept it with the greatest pleasure and gratitude. My best services are always willingly bestowed on any object of this kind, and to receive the approbation of the persons that I see assembled round me, is the proudest reward to which I can aspire. In conclusion, I can only say that I shall be extremely happy to contribute in any way to the same object, and I again beg leave to express the gratification I feel.’

Mr. Bischoff moved the appointment of the officers and committee for the ensuing year—

4. ‘That the following gentlemen be requested to undertake the duties of the undermentioned offices for the year ensuing, viz.:—

‘Thomas Hornby, Esq., *Treasurer*; the Rev. James Yates, *Secretary*; the Rev. Edward Tagart, *Secretary for the Foreign Department*; the Rev. B. Mardon, *Secretary for the Book and Tract Department*; Edgar Taylor, Esq., *Solicitor*. Mr. J. H. Bidlake, Rev. E. Chapman, Mr. John Fisher, Rev. W. J. Fox, Mr. Richard Knight, Mr. Daniel Lister, Rev. Thomas Madge, Mr. W. O. Manning, Mr. J. T. Rutt, Mr. Richard Surridge, Mr. Edward Scott, Mr. John Taylor, Mr. Richard Taylor, Mr. E. F. Teschemacher, Mr. W. Wansey, *Committee*. Joseph Fernie, Esq., Thomas Hardy, Esq., Samuel Pett, Esq., *Auditors*.’

Mr. Christie.—‘A motion has been put into my hands by the committee which I shall have much pleasure in submitting to the notice of the meeting, and I am sure that I need only read it to obtain universal approbation for it. It is as follows:—

5. ‘That this meeting, sensible of the great and increasing importance of this Association in reference to its extensive and varied efforts, both foreign and domestic, regret the constant limitation of these efforts by the

want of sufficient funds, and earnestly recommend its zealous and united support to the professors of Unitarianism throughout Great Britain and Ireland.

‘I am confident that this resolution will meet with entire approbation; and I trust that the meeting, and as many friends to the cause as may subsequently learn the contents of this motion by its being printed, will come forward to the best of their ability in endeavouring to promote the prosperity of the funds of the society. When we consider what this Association was at its commencement, (and I know something of that, having been one of the few that belong to it from the beginning,) I think that we shall be able by tracing its twenty-year progress, to convince ourselves that no effort in the cause of liberty, morality, and truth, is ever finally lost. I the rather throw this out for the encouragement of the younger part of this assembly; and when I look to you, Sir, I look to a witness, who can confirm the truth of my assertion more than any man in England, and perhaps more than any man in the whole of Europe. When I consider the part that we have taken in all matters connected with real freedom—when I consider the extensive field of your exertions—the difficulty and opposition which you have had to encounter—the struggles you have made for the abolition of negro slavery—your successful exertions for the removal of those penalties which were denounced on us as Unitarians—your consistency in advocating the great cause of civil and religious liberty—I must say that I rejoice to speak in the presence of a man who can by his own example testify the truth of that which I have asserted. I need not remind you of the difficulties which presented themselves at the commencement of our institution; but I may at all events congratulate you on its success—a success exceedingly great, when we consider how wide and unbounded

our objects are, and how limited our means. The more I see, the more I am satisfied that there is nothing in the whole compass of human exertions more calculated to promote a noble disinterestedness, or to animate the best feelings of the heart, than the entering with honest determination into the prosecution of the objects of such a society as this. Sir, I shall say no more; time is pressing, and I therefore leave the motion in your hands, not doubting that it will readily find a seconder.'

The Rev. Mr. Yates.—'No one appears by his voice to have seconded the resolution; but I trust that every heart in the assembly has done so. I the rather rise to it, having just been appointed one of your secretaries for the ensuing year. I would take this opportunity of observing, that Unitarianism has, for the most part, taken its origin from persons in humble circumstances, or at least from persons in the middling classes of society. Like the first Christians, there are not many of the mighty or noble of the land among us. I have indeed had put into my hand a note from one of the mighty—a member of parliament—who would have been with us this evening, had not business of importance prevented his attendance. The gentleman to whom I allude is a member of the Unitarian congregation of Edinburgh. But such exceptions are rare; and I therefore wish to press on those whose industry has been blessed by Providence, the necessity of aiding the funds of the society to the utmost extent in their power. I may illustrate this part of the subject by referring to a letter which was received from one of our friends at Newcastle this morning. The committee had applied to him for information respecting the Unitarian Congregations at Shields and Sunderland. In his letter he observes, that the mention of the Association reminds him of the new establishments recently formed at Shields and Sunderland, both of

which he hopes will prosper, though a little aid would be very useful. He then goes on to say, that Mr. Wright and Mr. Stewart are making great sacrifices, and the suspension of the allowance from Lady Hewley's trustees prevents any aid in that quarter; and that the exertions of the monied men are not such as might have been expected from them. It has perhaps been observed, that this resolution calls on the Unitarians of Ireland and Scotland for assistance. Though some perhaps may think that it would be more natural for them to look to us for assistance, than for us to look to them. But the mention of Ireland and Scotland has been introduced, because we are anxious that the Unitarians of the whole United Kingdom should join in aiding the foreign objects of the Association. It may be right to state, that there are subscriptions raised in various towns of England, Scotland, and Ireland, for the purpose of promoting the growth of Unitarianism in this country. But I do not think that any of them go so far as to embrace the foreign objects of this Institution, which exhaust so large a portion of our funds. The reason for this is pretty plain. The situation of London gives us peculiar advantages in corresponding with foreign parts. It is the head-quarters of the government; and its metropolitan importance enables us to do with our funds much more than could be done in another place. And it is therefore on this account, that we have included the Unitarians of Scotland and Ireland in the call that we make in this resolution on our brethren and friends. I now beg leave to second the resolution that has been proposed to the meeting.'

Resolution carried unanimously.

Mr. Richard Taylor.—'The motion assigned to me relates to that department of the labours of the Association to which the Reverend Gentleman who has preceded me has alluded—I mean the foreign department; and I should certainly have been unwilling

to undertake the task of proposing this resolution, if I did not know that it was to be seconded by a gentleman who has far greater opportunities than I can have of acquiring information on this subject. I recollect that in the days of the Unitarian Fund, which preceded this Association, this country was so much separated from the Continent, that it had scarcely the means of knowing whether there was any one abroad taking part in that great object which has always so much interested us. I remember the time when even the mere idea of meeting with kindred minds to our own on the Continent was regarded as a dream; and when it was thought to be a vain wish to express a hope of the time arriving when we might communicate with our brethren in Transylvania, or in those other countries still nearer to our shores—the genuine successors of the Grotiuses, the Le Clercs, and other liberal divines of Europe. But now, happily, the time is come when our fondest hopes are realised, and when we have seen at our Anniversaries persons of kindred sentiments with our own, not only from the continent of Europe, but from the remotest quarters of the globe. We have seen, in this chapel, minds of the highest order rejoicing to contribute and assist in our labours. And I may mention, that the Resolution which I hold in my hand has more particularly in view the establishment of a Unitarian Association at Paris, and the valuable labours of the pastors of the Church of Geneva, who have found it to be their duty to come forward with a bold and manly avowal of opposition to those corruptions of the Christian Church, which it has always been the object of us all to endeavour to remove. We now have the pleasure of seeing in our catalogues of books the names of four valuable tracts, written by M. Chenevière, professor of theology in Geneva, and by M. De Luc, belonging to one of the most distinguished scientific families of Europe, who, though a

layman, has been foremost in leading the way to a free discussion in matters of religion. And we are also informed, in the publication called "*Le Protestant de Genève*," that a demand has been made on the Church of Geneva for a supply of ministers attached to free inquiry, for the purpose of finding them occupation in the Protestant French Church; to which I may add, that churches at Florence, Turin, and Genoa, have already been supplied from the same source. It is also right that I should mention the labours of two distinguished ministers at Nismes—M. Vincent and M. Fontanes—who conjointly edited a monthly publication, advocating liberal theological opinions. I cannot, however, allude to this subject without expressing my regret, that, for want of encouragement, this publication is likely to cease. To every admirer of French literature, and every one who knows how capable the French language is of being made the organ of sacred eloquence, such a publication must be invaluable; and those who delight in the productions of a Channing, would equally have cause to admire the productions put forth in this Journal*. I therefore say, that if it should unfortunately be discontinued, it will be a great loss to the cause of Unitarianism. And I mention the subject the rather because there are many Unitarians in this country who are not aware that they might learn from this periodical what is doing, not only in France and Geneva, but in Germany, and in the other countries of the Continent, together with ample details on all Unitarian subjects. I sincerely wish that it formed part of the duty of the Committee to correspond with these gentlemen, and to express to them the concern of the Unitarians of London at the prospect of the discontinuance of their Journal. I am not prepared to bring forward a proposal of this kind at a General Meeting of the Association, but I shall

* A specimen may be seen in No. LX. of the Monthly Repository.—Ed.

take an opportunity hereafter of mentioning the subject in the Committee. The reason which chiefly weighs with the Committee for the introduction of French tracts into our catalogue is this,—that as it has been deemed advisable to employ a part of our funds for translating our English tracts into French, we conceived that this purpose would be better answered by making more generally known those tracts that have been written by French divines, thereby increasing their circulation, and giving effect to those valuable efforts. We have imagined that such publications as these are more calculated to do good than any we ourselves can produce ; and I for one rejoice that we have been so ably anticipated by those to whom I have alluded. It is not necessary for me to refer to the almost universal use of the French language on the Continent, though I may remind the Meeting that, for this reason, no language is better calculated for our purpose, and that, therefore, we ought highly to prize the assistance that we have thus received. I myself have had the pleasure of attending public worship at the Unitarian place of meeting in Paris, in company with my own countrymen, with Americans, and with some Frenchmen ; and if they should succeed in obtaining the services of a French pastor, there can be no doubt that the sphere of usefulness will be much increased ; at all events, the congregation, as it now stands, has been kept up for more than a year in great respectability and regularity of attendance, although it is not as yet very numerous. I have now, Sir, only to move the following Resolution :—

6. 'That this Meeting hails with satisfaction the various proofs of the spread of a spirit of inquiry, and of liberal and just sentiments in religion on the continent of Europe ; that it regards, with fervent anticipations of good, the establishment of a Unitarian Association in Paris ; and that it views with deep sympathy the efforts

now making by liberal theologians, and especially by the venerable and learned M. Chenevière, professor of Theology in the Academy of Geneva, to promote the knowledge of the Scriptures, and inculcate the worship of the one true God, as the benevolent Father of mankind.'

Dr. Bowring.—' I have been requested by the Committee to second this resolution ; and though I undertake the office, I must do so very briefly, for I stand at this moment in the presence of so great a calamity—a calamity to mankind in general, and to me most peculiarly—that I am afraid I shall find great difficulty in collecting my thoughts for any subject not connected with that which has of late occupied the whole of them. I cannot, however, help bearing my testimony to the interesting circumstances alluded to in this resolution. I have lately gone over much of the ground, and have observed with delight what I shall now mention for your encouragement, that the cause of truth and free inquiry is making rapid advances in every direction. The Unitarian congregation at Paris, where I have attended from Sunday to Sunday, and seen three nations sacrificing to the one God, appears to be going on with that steadiness of march, that I have little fear for its continuance of existence, and even hope that the day will come when it will exercise great influence over the feelings of that capital. That most interesting capital, and most interesting nation, have recently been occupied with topics of a very different character ; and it is therefore not to be wondered at, if, in the midst of a struggle for their existence, or, at all events, for their liberties, they have not directed much of their attention to religious subjects. But it is at the same time true that an attention to such subjects has been visible even in the midst of these occurrences. It is certain that there are in France thousands of men restless and inquiring ; and it is equally certain that this spirit

of inquiry will bring many converts to truth, to Christ, and to Unitarian Christianity. My friend has referred to the state of things at Nismes: this day month I was in company with those two gentlemen to whom he has alluded. They have for many years been fighting most courageously and most successfully the battles of truth and of liberty. The situation of the Protestants there is one which subjects them to much rancour and obloquy. They constitute only one-third of the population, and they have had to resist the fanaticism of a frantic and ignorant party. They have, however, been able to maintain their ground, and they now hold the highest place in the affections of their intelligent fellow-citizens. I can scarcely communicate the delight with which they heard from me that we were looking with interest at the struggle in which they were engaged, and that this Society was always eager in the cause of religious improvement and religious reform. In Lyons also I found the spirit of religious inquiry so much awakened, that I was the bearer of a letter from the Consistory of Lyons to this Association, intreating us to communicate to them some account of our opinions, together with copies of the treatises of our best writers, the Consistory engaging to submit them to the fullest investigation. I know the excellence of the men who have thus written, and I know that men more devoted to truth and philanthropy do not exist. Farther south, at Marseilles, I met with many who are in correspondence with this Society. On two or three occasions, reference has been made to a Spanish deputy belonging to the grandees of his country—grandeos who used to think that their blood was more clear than common blood: I found that man, who has been cruelly driven from the British possessions, exerting himself at Marseilles—taking every opportunity to circulate our tracts—giving evidence of his zeal and enthusiasm in our cause—discussing

religious topics with Catholics, St. Simonians, and indeed with all who were willing to discuss—and proving himself in every respect worthy to be our missionary, as you well know he has been—heartily and gratuitously. I found that whenever he could procure an opportunity of sending packets of tracts by the captains of vessels he did so, always taking care to consign them to persons in whom he could confide. What I have thus related to you with respect to France, is but a sample of the rest of the world; and you who have been so long engaged in scattering the good seed, may now behold it ripening, and giving token of a goodly harvest. For myself, I feel bound to apologise for my present position, because I seem to myself to be an unworthy trustee of the honours of the Society: having been a member of the Committee for years, I shall feel great sorrow in having to withdraw from that office, if it was from any other cause than that of unavoidable absence. My connexion with the Association, has always been interesting to me in the highest degree: in many parts of the world, it has been my introduction to the good and the virtuous; and in others it has associated my name with that movement which is constantly tending forward to human improvement and happiness: and now that accidental circumstances and absence from England have alienated my name from the Committee, I may with the less invidiousness bear testimony to the extent of your endeavours, and bid you live with the assurance that your exertions, so far from being in vain, have been most successful.

Mr. Rutt.—‘Before that question is put to the Meeting, I hope I may be allowed to occupy a few minutes of its time; for I should not do justice to my own feelings, Sir, if I did not state to you and the company what I hope will in no long time be known to the public, through the medium of the press. The fact to which I am

alluding is, that the present state of things with respect to Unitarianism in Paris, was one of the most serious objects of Dr. Priestley's anxiety, while he was in retirement in Northumberland (U. S.): for many months it was the subject of his correspondence, and he frequently expressed himself prepared to pass into Europe, in the event of its appearing at all likely that, by so doing, he could forward his Paris design. Dr. Priestley was assisted in forming his opinion on this subject by his zealous and enlightened friend, Mr. Russell of Birmingham. When Mr. Russell left America for France, one of the first objects of his anxiety was to try if he could not establish a Unitarian congregation at Paris: it was with this intention that he exerted himself, during the short interval that occurred after the peace of Amiens; and it is only a few days ago that I was examining the correspondence of Mr. Russell with Dr. Priestley, by which I find that this was their great object. I thought that it must be agreeable to this Society to know that such were Dr. Priestley's feelings, and that such was the zeal with which Mr. Russell entered into the subject. That which we have heard this evening, is a realization of Dr. Priestley's expectations: more than thirty years ago he expressed a desire to labour in this service, and at the same time conveyed an intimation that that service would one day be accomplished. That period has now arrived; we have prosecuted that labour, at which Dr. Priestley aimed, under more favourable circumstances; and have illustrated the accuracy of the doctrine,—that the promotion of the truth of God is the best means of forwarding the happiness of man.

Mr. Richard Taylor.—‘I ought not to have omitted to mention, that those clergymen of Geneva who have visited this country, never cease in their letters to express the great interest they take in this Association, and the pleasure with which they

recur to the manner in which they were received by our Unitarian ministers in London, and other friends connected with us.’

Resolution carried unanimously.

The Rev. Mr. Tagart.—‘It now devolves upon me to present to the Meeting a motion, towards which I think the warmest sympathy will be entertained. It relates to the Domestic Mission which we have established in this metropolis; but before I proceed to the immediate subject of the Resolution, I will venture to make, as Foreign Secretary to the Association, a few remarks on those topics, of which we have already heard so much. I wish again to call the attention of the Meeting to the great extent and usefulness of the Foreign Department of this Society. When we consider that this Association one day holds correspondence with our friends at Montreal, and the next with a person previously unknown to us in Hobart Town, must we not feel that the arms of the Society are so extended that they can, as it were, embrace the whole civilised globe: and when we consider the various places where the Unitarian light has broken forth, the prospect of the world may be compared to that which we behold from an eminence, when, after a dark and gloomy morning, the sun bursts through the clouds and sheds on many spots his beams, at once gladdening to the eye and cheering to the heart. We have correspondents in various parts of Germany, in Gibraltar, in Geneva, and in Cape Town. In Madras, too, it appears from the letters of William Roberts that our cause prospers; and I must say that I perused with peculiar delight that portion of his letter where he mentions that the Hindoos, though worshipping many gods themselves, cannot tolerate the same multiplicity of deities on the part of those who profess the religion of Christ. Having mentioned the subject of India, I cannot do other than pause for the purpose of congratulating my friends

on our having for a second time amongst us the Rajah Rammohun Roy. It is with particular pleasure that I allude to his presence on this occasion, for I have reason to know that he has given up an engagement to dine with the Society for the support and assistance of foreigners in distress, in order that he might attend this meeting. We are delighted to see the Rajah again on this occasion, and to know that though some may think he does not come so often amongst us as they could wish, he still gives evidence that he is one of those who do not "to party give up what was meant for mankind." We know, too, that wherever he goes, he carries with him the light of an enlightened judgment, and the virtues of a warm heart. This also we know to be fact—that the Rajah, after an examination of almost all religions, gave up his understanding, and his heart captives to the truth of Unitarian Christianity. It now becomes my duty to advert to the immediate subject of the motion which I hold in my hand. In this respect, it cannot be said of me as of the most distinguished warrior of the present day—that he is at home abroad, but abroad at home—for though my attention is chiefly directed to the foreign objects of the Association, there is, nevertheless, one of its objects at home, in which my feelings are most constantly and most warmly engaged; and that object is the Domestic Mission, to which this Resolution refers. I never heard but two objections urged against our undertaking this new and excellent object: the first was that we could not hope in a metropolis like this, which contains so much vice, ignorance, and wickedness, to effect much with our narrow means. But is this an argument to have weight with us? Are we, because we cannot do much, therefore to do nothing? Is this an argument for men or for Christians? If so, when we look at the smallness of our numbers as Unitarians, we had better at once shut up our chapels, and fold our hands in

despair. No, Sir! the little we can do, we ought to do; and I trust that that little will be done with zeal and with energy. Have we forgotten that the saving the soul of a sinner from death hides a multitude of sins? I hope not; and I therefore say that this Association, if it has sins, will hide a multitude by sending into the haunts of ignorance one hand to rescue many from the fire. It may be true that there is not so much eloquence required in seeking out the haunts of wretchedness as in speaking before such an assembly as this; but I am convinced there is no mode of carrying home instruction to the ignorant so good as that of sending an intelligent man to the very places where the minds and hearts of the vicious and the misled are to be grappled with.

'The second objection is, that this home mission does not comport with the original intention of the Association. I know of no intention which our society has but that of affording religious instruction, and endeavouring to ameliorate the condition of mankind; and while we send agents abroad to effect this purpose—while we publish tracts for the purpose of explaining the principles of our religion in a familiar manner—I do not see what there is in domestic missions which is unbecoming—nay which does not redound to the honour of the Association. I may also mention that the American Association, from which we first adopted the plan, devotes the greatest part of its attention to this object; and no one can read the short statement put out by the Association, and the extracts from Dr. Tuckerman, without being deeply interested, and without feeling that whatever can be done in the way of raising the depressed, the ignorant, and the wretched to a state of comfort, knowledge, and religion, is a praiseworthy object for any society to adopt, and one in which we cannot enlist our good wishes and our exertions too warmly. I shall therefore be happy to see the smallest amount of dona-

tions subscribed towards the City Mission; and we have guaranteed the sum of 150*l.* a year, for three years, to Mr. Philp, by meeting which, unless we are supplied by the liberality of our friends, we shall be wanting money for all other objects—a circumstance much to be deplored, when we consider how valuable and how various those other objects are.’—Mr. Tagart then moved the following Resolution:—

7. ‘That this meeting, impressed with a deep sense of the religious and moral destitution of multitudes of their fellow-beings, hail with satisfaction the presence of the Rev. R. K. Philp in the important character of Domestic Missionary; that it offers the assurance of its warmest sympathy in his labours; and earnestly commends him to the divine blessing.’

The Rev. Mr. Chapman.—‘It is with feelings of uncommon pleasure that I rise to second the motion which has been presented to the meeting. I had last year the satisfaction of seconding the motion for carrying into effect the City Mission, which was then so eloquently brought forward by the Rev. Mr. Fox; and I now have the double satisfaction of seeing the wishes of that meeting about to be executed: the good man that has undertaken the office we have this day present amongst us, and I have no doubt that he is prepared, in mind and heart, to carry into effect that important charge which you have laid on him. When you consider the importance of the work in which he is engaged, I am sure that you will be prepared to give him your sympathy in the arduous labour he has undertaken; for let it be remembered, his mission is to find out the most degraded who live in this land of liberty—who live in this land where the laws are so well administered, and where I trust they are now about to be still better administered. We must not expect that our missionary labours are to be crowned immediately with brilliant or indisputable success: he will have to wait for his

opportunities, and we must give him time to pour his instructions, day by day, and week by week, into men’s ears, in which way alone can he hope to obtain ingress to their hearts: we should not deceive ourselves, and suppose that he will not have to give much time, perhaps even years, to his labours before we can hope to see any great success arise from his exertions. But this is no reason why we should slacken in our efforts; for the more difficult his task, the more we ought to support him with our warmest feelings, and with such contributions as our means will enable us to make. The object which our missionary has in view is not to spread sectarian opinions abroad, but to infuse into men’s hearts the pure gospel as Christ delivered it to the world, and as the scriptural truth of Almighty God our heavenly Father. It will be his duty to propose it to them as contained in the records of divine truth: it will be his duty to propose Christianity to them in its simplest and most attractive form—Christianity, as a system of benefits, as a system of universal brotherhood, as a system which has taught us to send him forth to comfort their hearts and to pour the balm of consolation into their wounded spirits.

‘It is impossible that the seriousness and importance of this work can be exaggerated; and I know that he fully appreciates the weight of the responsibility which we have laid on him: this, too, I believe—that he will go forth, determined to conquer such obstacles as may be conquered by perseverance, and to communicate the gospel in the true spirit of holiness to all who will listen to it. He has no reason to despair, though he has not yet any great successes to recount. The poor are especially God’s care, for they are the most numerous of the human species; and I had almost said, that they stand most in need of that superintending providence which is over all. It is not necessary to prove that our mission must eventually be crowned with success, for it is a

part of that same mission which Christ came on earth to fulfil—the mission of preaching the gospel to the poor; and not to take up more of the meeting, I will conclude in the words of the Saviour, “You have the poor always with you, and whosoever you will, you may do them good.”

Resolution carried unanimously.

The Rev. Mr. Philp.—As my name has been mentioned in connexion with the Resolution that is just passed, I suppose that it is expected that I should say a few words on the present occasion; but, as I have already hinted in that part of the Report which refers to the City Mission, I have indeed very little to say on the subject. That mission is quite in its infancy. It has hardly fairly started; but at the same time some efforts have been made which have not proved unacceptable to the parties to whom they were addressed: I have been enabled on a small scale to visit the sick, to relieve the indigent, to clothe the naked, to sympathise with the distressed, and to offer some religious consolation to those on the bed of sickness. It has been well remarked that I am fully aware of the difficulties that attend my labours; but I trust that in the prosecution of my arduous task I shall find in it that consolation which will bear me forward, and carry me through. The meeting will have observed the necessity of zeal, of co-operation, and of funds, in order to make the present institution effective. It must be seen by every one who will take the pains to look at the character of those to whom we address our labours, that it is absolutely necessary to take into consideration the circumstances in which the parties are placed, and that no great degree of active result can be expected from the efforts of a single individual: at the same time, aided by the advice, the zeal, the prayers, and the contributions of the friends of this Association, I am convinced that some considerable good may at length be effected. It is known to every observing

mind, that no truly virtuous effort is ever entirely lost. If the anticipated good is not effected, it still returns in one shape or other on our heads; and at any rate, the peaceful testimony of our own consciences is awarded to such engagements. When I recommend contributions to be made, I do not intend that the missionary should be furnished with the means of bribing the hypocrite, or encouraging the indolent. All that I wish is, that he should be able to assist those who are suffering from ills which they have not brought on themselves, or, if they have, which they cannot now throw off. Of what avail is it to say to the sufferer, “be ye relieved,” when we do not contribute what is necessary towards that relief. It has been remarked in the report, that besides donations of books, an anonymous donation of fifty pieces of coarse clothing has been sent for distribution among the poor. That clothing, though coarse, has been received with much gratitude. And I will take the liberty of observing to the ladies, for their benevolent hearts are always foremost in such works of charity, that I shall be most happy to be the almoner of their bounty. And I may well say, that even their cast-off garments would be of service to the poor, when I state that a poor woman told me as an apology for her not going to church, that her dress was in such a state as not to be proper for any decent assembly, and I really had nothing to say in reply. In the course of the last month I have attended various anniversaries of societies in this metropolis; and I did so for the purpose of observing the spirit in which they were conducted. I listened to the details that were put forth, and the means that were resorted to for exciting the zeal of the audience: I could not help admiring the union and the numbers that I observed on different occasions. But when I found that with such union, and with such numbers, so very little had been effected—for in-

deed it was very little compared with the sums that had been expended—it was very natural for me to think what can I singly hope to accomplish in this matter—will the Unitarian public feel as the Orthodox gentlemen feel—and will they contribute as freely as these Orthodox gentlemen have contributed? But why should I doubt this? Is there anything in Unitarian Christianity calculated to dry up the springs, or check the flow of the stream of humanity? Is there anything in it tending to prohibit benevolence? Are they without information, without hearts, or without property? Surely not; and therefore I trust you will excuse me if I again repeat my suggestion of the necessity of unity, zeal, co-operation, and contributions, for the purpose of carrying our object into effect. I sincerely regret that the committee has not selected a more efficient instrument than myself. I can however safely affirm, that you have my heart. I need not urge on the assembly anything as to the claims of humanity, the greatness of our object, and the good to be effected, further than to refer the mind back to the eloquent arguments and the Christianly powerful address of the reverend gentleman who last year moved the resolution on this subject in this place. I am satisfied that he must have taken every feeling heart by storm, and for myself I can truly say, that he drew the tears pretty freely down my cheeks. But it is one thing to feel for a moment, and another to carry that feeling into active operation, so that it may lead to useful and beneficial results. All that I wish for myself is, that the feeling which was excited on that occasion, may continue to influence my mind, and that I may be able to carry into the dwelling of the poor, a portion of that gentleman's irresistible eloquence; and all that I wish for the assembly is, that they may participate in the same feeling, and unite in contributing according to their abilities, in order to forward so

great a work. I have praised the liberality and the zeal which were manifested at the meetings I have lately attended. But after all, there was one thing which I could not help regretting, for I found that at these Exeter Hall assemblies, though they professed the most unbounded liberality, they still could not help mixing with it a most despicable bigotry. There was one gentleman in particular who could not help uniting what he called the Harlot and the Socinian—a union of which I certainly never heard before—and the object of which was to represent us in the most contemptuous light to our fellow Christians. Now, I ask what the Unitarians have done to merit such obloquy? Why should this gentleman have declared war against us? Do we hold opinions adverse to the Gospel? Is there anything in our views contrary to the plain truth of Christ, or contrary to the spirit of charity? Are we not all animated with the desire of ameliorating the condition of the world? I do not believe that it is possible that there is any one who can gainsay this; or if there is a man of that opinion, I should have been glad if he had come here this evening and listened to the details of our report, by which he would have found, that the Unitarians, instead of doing nothing, do more in proportion to their means, than any other class of Christians. I would therefore add my exhortation to those of my brethren, for the purpose of urging the professors of Unitarian Christianity to exert themselves in the promotion of so good, so virtuous, and so benevolent a cause. Look at the various objects embraced by the society; and then say whether it does not require, and whether it does not deserve funds for carrying those objects into effect. Is it possible that we can hesitate when we see such an Association in want? I would only say this—that in my opinion, not only should we have funds for missionary purposes, but also for other purposes, if

we would only imbibe the spirit of that Christian precept—let him that has much give plenteously, and let him that has little do his diligence to give his portion of that little. Sir, I have now to return thanks for the patience with which I have been listened to, and to express a hope, that should I live to see another anniversary, I may be able to tell, if not a longer, at least a better tale.'

Mr. Hornby.—'This I think is a fit opportunity for telling my friends that I have received various contributions for the society. And I do so the rather now, because several of the donations are given particularly with a view to the establishment of this mission, to which our reverend friend has just alluded. He is our first domestic missionary, but I trust that he is only the forerunner of many, many more. In addition to the donations received there are also many annual subscriptions, on which I always look as a test of sincerity; for I am told thereby, that the subscriber not only pledges himself for the present moment, but henceforth as long as he is able. I am *ex-officio* one of the members of the committee; and your committee, when they are asked to give to a good object, turn to me and say, "Have we the means?" And too often do I reply, with sorrow and regret, "Stay your hand." During the last year, especially, they have had to postpone many good objects, and refuse aid on many praiseworthy occasions. I, however, look forward with confidence that our Unitarian friends will not continue to place me in this distressing situation, but glad my heart by enabling me to tell the committee that means are at length provided for carrying into effect the objects of the Association.'

The Rev. Mr. Mardon.—'I trust that it will not by any means be understood, that because the motion which I am about to read to you relates to an institution which has a separate existence from that which has brought us together to-day, I can

be supposed to be urging your regards for any society which is not in the closest connexion with this, and which is not calculated to promote the same philanthropic objects. It is with peculiar pleasure that I have undertaken to read this resolution to you, because I think that you could not separate this evening without having it brought before you, and in favour of it I could urge several considerations, the correctness of which would not be unsupported by many who are now present in the meeting. When I consider the peculiar knowledge conveyed in the discourse this day, and when I consider the person by whom it was delivered, my thoughts turn back to the period when I studied with him at York, in the institution for training young men for the Christian ministry. I well recollect that among all those with whom I was associated, there was no man more distinguished than he for his attachment to critical and theological learning, or for a devoted love to those scriptural pursuits which are so important. I must also recall to your recollection the circumstance that the three gentlemen to whom you have entrusted the office of secretary were all educated at that noble institution. It is, then, to the institution at York that I would briefly, but ardently direct your attention: in connexion with that institution, might be mentioned the names of many illustrious persons, to whom we are greatly indebted for that knowledge of primitive Christianity which we have the happiness to possess.

8. 'That this Meeting entertain a deep sense of the importance of education, with a view to the Christian ministry, and of the peculiar necessity, in reference to the Unitarian controversy, of having, among those who are called to defend our principles, men qualified to estimate the arguments used by the most learned of our antagonists. This Meeting, therefore, would declare their continued impression of the great value

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of the College established at York, their conviction of the eminent services which it has rendered to religion, and their high admiration of the liberal and enlightened principles, on which it is conducted.'

The Rev. Mr. Murch, (of Diss).—'I rise to second the motion which has just been proposed; and if I do not occupy your time in descanting on those topics to which my friend has alluded, it is not because I hold them to be of trifling importance, but because the lateness of the hour makes it necessary that I should be brief. In order to carry into effect all those objects for which we are contending, it is highly necessary that such an education should be provided as may enable its possessors to grapple with such difficulties as may present themselves. We all know that on the ministers of congregations chiefly devolves the duty of supporting the cause of Unitarianism; and as the Manchester College holds a high rank in the education of those ministers, I hope that we shall separate this evening with a determination to bear in mind the importance of that institution, and to do all in our power to support it.'

Mr. Osborne.—'It is not, perhaps, generally known to the meeting, that the gentleman who preached this morning commenced his ministry in the South of Ireland; and being a native of Cork, I wish to bear testimony to his services in that country. Mr. Hincks prepared the ground for the good seed in Cork: he gave a tone to the Society which that Society still possesses, and which I trust will continue and increase. To Mr. Wm. Hincks we are indebted for coming forward, and boldly maintaining those principles which are now so common here. But the South of Ireland was

unworthy of him; opprobrium was thrown on him; and he had to leave his home and congregation, and come to a more congenial soil. He had, however, cast his bread upon the waters, and now that sixteen years have elapsed, the bread so cast has returned to him after many days: we have now a Society in Cork, which may be said to have sprung from the exertions of Wm. Hincks; and should he ever again visit that city, I trust he will find a fitting audience. If then he come forward with that energy which truth alone can give, and if he imbibed that truth at York College, I say that that College is deserving of our support and assistance.'

The Rev. Mr. Hincks.—'It is right to state that the principle on which this College has been established, is that of free inquiry in matters of religion; the peculiar character of the institution is, that no creed whatever is taught therein; the only plan of theological teaching adopted there is, the preparing young men by the acquisition of previous knowledge for the study of the Scriptures, so that they may form for themselves their own opinions. There is no restriction whatever; if they are led by their inquiries to embrace orthodox opinions, they will in no degree have broken through the rules of the institution; and all that the friends of the institution would do, would be to wish them success in any honest endeavour to promote what they might believe to be the truth. Now, Sir, I believe that there is no other institution in this country conducted on the same principle. Of the manner in which the institution is conducted it would little become me to speak, considering the situation which I have the honour to hold; but I

shall always look upon it as one of the most fortunate circumstances of my life, that I received my education in that College: it was the only place to which I went after I left school;—and I may at least say with respect to my colleagues, that their names give pledges of the soundness of the system of education. Mr. Wellbeloved must be known by reputation to all who hear me, as one of the most learned theologians of any sect: of Mr. Kenrick I may speak with equal confidence in his own department; for though his classical learning and taste have long been known amongst his own friends, they are now no longer confined to them, but are generally known to the world, and have secured for their possessor lasting fame as a scholar; while for myself, I can say that I am hardly able to express, with sufficient warmth, my respect for the various attainments of his mind, the eloquence of his language, and the precision of his knowledge. With respect to myself, though I made an immense sacrifice in quitting many dear and valued friends, yet, I believe that I could not be more honourably placed than in this institution; for, as I have already said, it is the only institution in the country to which the friends of free religious discussion, have a right to look for a regular supply of well-instructed ministers.'

Motion carried unanimously.

Mr. Richard Taylor.—'The Resolution to which I now have to call the attention of the Meeting, relates to a part of the business of the Association, which we have adopted from its predecessor, *viz.* the trust for the printing of an improved version of the New Testament. Now that I am on my legs, I cannot help adverting to the admirable address which we have heard from our city Missionary: every one must feel that we have at least been very fortunate in our choice of the individual, who is endeavouring to carry into effect the plan that has

been devised. I quite agree with him, that it is only by union and co-operation that we can hope to give success to his efforts, and that that success must be accomplished by a widersphere of operations, than is within the power of the Unitarian Association alone: district Committees should be formed, which should endeavour to avail themselves of the assistance of the ladies in giving full effect to their exertions; and I do hope that the Committee for the ensuing year, will occupy itself in devising some plan, for the effectual promotion of this object. I am sure that all who heard our Missionary, must be convinced of his feeling and judgement, and that we could not have employed a better agent.' Mr. Taylor then reverted to the more immediate object of the Resolution; and explained the nature of the Trust formed by the Unitarian Book Society, for printing an improved version of the New Testament, from time to time, and proposed the following Resolution. With the view of having the matter fully brought before the Committee of the Association, it was seconded by Mr. Alexander of Yarmouth.

9. 'That this Association having, by a resolution at its first meeting, and by the seventh regulation for conducting the Book Department, adopted, and undertaken "to carry into effect, the trust existing as to the improved version of the New Testament, formerly under the management of the Unitarian Society, taking on itself the powers lately possessed by that Society, in connexion with the Trustees," it be an instruction to the Committee to annex to the Seventh Report of the Association the conditions of the said trust, as set forth in the proceedings of the Quarterly Meeting of the Unitarian Society, held April the 13th, 1815, together with an account of the present state of the funds of the trust.'

Resolution carried unanimously.

The Chairman.—'The Resolutions, as prepared by the Committee, are

now all disposed of. But if any gentleman wishes to make any observation not connected with these resolutions, but the importance of which renders it worth while to bring the matter before the meeting at large, this is the time for him to step forward.'

Mr. Fordham.—'I am exceedingly sorry to occupy the attention of the Meeting, after so much business has been disposed of. But it seems to me that there is one deficiency in our proceedings. I should be very glad to see a few more practical tracts published by the Society. This subject may not be viewed by others in the same light as by me. But I have observed that our opponents have broken new ground. They used formerly to assert that we held a very deficient faith; but they now deny us the name of Christians, and speak of us as having what they call a negative faith. When asked what the Unitarians believe, they say, they deny the deity of Christ—they deny the atonement—they deny the immateriality of the soul—they deny everlasting punishment; and having filled their hearers with these ideas, they leave them to draw the conclusion, that we deny everything, and believe nothing. Now, Sir, I want to see some practical books published, in which our views shall be set forth broadly, without anything controversial whatsoever. When I endeavour to lend a book, the answer always is, "Have you no practical books? All your books are controversial books:" Now, though I am ready to pay every respect to matters of mere doctrine, I think that we shall be all the better for adding some practical tracts to our list. I should like, for instance, to see a book written on the plan of Doddridge's *Rise and Progress*. I may also mention, that one book which I have lent, and found acceptable amongst orthodox Christians, is Dr. Ware on the *Formation of Religious Character*. That work, and another by the same author, have been well thought of, and

have produced a considerable effect on the minds of orthodox Christians. Now, if we had a few more books of this description, I am persuaded that it would be the means of doing away with many prejudices with which we have to contend before we can get individuals to listen to one word about Unitarian Christianity.'

The Rev. Mr. Yates.—'I beg to say one word in reply to the observations of Mr. Fordham. There is a distinct society, which has in hand the printing and circulation of tracts such as those described by that gentleman, and the importance of which no man can hold higher than myself. I refer to the Christian Tract Society; and I am glad to have this opportunity of recommending it warmly to the notice of the friends of this Association.'

Mr. Richard Taylor.—'Fully concurring with the last speaker as to the great utility of the Christian Tract Society, I must yet observe, that, as it only provides works for the humblest classes, it does not exactly meet the view of Mr. Fordham, or supply the defect which he has pointed out.'

Mr. Cordell.—'There is one duty which we have to perform, and I am sure those who yet remain will not depart till they have joined in it. I allude to the thanks to the Chairman, who has so honourably and so ably filled that office. When I consider the lateness of the hour, I would content myself with simply moving the resolution, but that I cannot help feeling that the character of that gentleman requires two or three observations before I proceed to put the motion. Allusion has been made to that period of time when a Unitarian meeting could not have been held so numerous, so respectably, or so legally as this. I remember reading of a circumstance, at which it is not impossible that you, Sir, were present. On a certain occasion Mr. Fox, the late senator, applied for a repeal of those statutes which you have had the honour of carrying into effect. How-

ever, at that time it was remarked by a senator, that of the Unitarians he knew nothing; and he asked whether they brought with them "airs from heaven, or blasts from hell." Such a question as that cannot now be put, for we have so much reason on our side, and so much respectability in our character, that no one would venture to make such an insinuation. The resolution of thanks that I am about to move is in these words:—

10. 'That the cordial thanks of this Meeting be respectfully presented to William Smith, Esq., one of the earliest members of the Unitarian Society, and one of the most steadfast and effective advocates of liberty, both civil and religious, for his obliging and able conduct in the chair.'

'If it were permitted to envy the lot or the character of any man, I should envy that of our excellent Chairman, whose whole life in parliament was devoted to the advocacy of measures calculated to promote the happiness, the welfare, the freedom, and the well-being of mankind. This was the cause for which he contended through good report and evil report; this was the cause which he advocated when he was overwhelmed by majorities, as well as when the day arrived for his seeing the glorious consummation of his wishes. I had the honour of being appointed for several years one of the representatives of this congregation to the deputies for protecting the civil rights of Dissenters. Over that assembly our Chairman presided; and I had frequent opportunities of witnessing his steady and unremitting exertions. Sensible of the great obligations due to him from us, as Unitarian Dissenters, and as lovers of universal freedom, I feel peculiar pleasure in proposing this resolution to the Meeting, being sure that every heart and every hand will support it.'

The Rev. Mr. Yates seconded the resolution, which was carried unanimously.

The Chairman.—'I cannot receive this testimony of your favour and approbation without acknowledging with much gratitude the honour you have done me. And I have no hesitation in saying, that it has given me the sincerest pleasure in witnessing this day the success of those efforts which have been for so many years making by yourselves and your friends. It has been my happiness to live to a period when the growth of these seeds is ripening into a plentiful harvest; and it is with me a subject of gratitude to Providence that my existence has been prolonged to such a season. I will take this opportunity of saying a few words on another subject. Mr Fordham has alluded to the tenor and character of the books that we publish. No doubt his observations, generally speaking, are just. I have not the honour of being on the Committee, and have, therefore, scarcely the right of laying the sin either of omission or commission to their charge. But for one omission I am certainly very sorry. We have borne a very just and grateful testimony to those friends on the Continent who have expressed themselves in favour of civil and religious liberty. But there is one man who has done as much or more than all the others, and whose name we have omitted to mention;—I mean Dr. Channing, the American, who has published several tracts precisely with the view to which Mr. Fordham has alluded. There is one sermon in particular which no one interested in our cause can read without pleasure, because it shows how much more calculated the tenets of the Unitarians are than any other to promote and foster love towards God and benevolence towards mankind. But indeed, in every point of view, Dr. Channing may be placed in the foremost ranks of the defenders and protectors of our cause.'

The meeting then separated at half-past nine o'clock.

SECOND ANNUAL REPORT OF THE CORK BRANCH OF THE IRISH UNITARIAN CHRISTIAN SOCIETY.

Presented to the General Meeting on the 9th of April, 1832.

YOUR Committee, in presenting their Report for the past year, deem it not inappropriate to recapitulate the objects contemplated at the formation of the Society, not only as they exhibit the views you entertain on the great question of Unitarian Christianity, but to ascertain how far the means you have been pursuing are likely to conduce to the proposed end ;—these are—

‘ To endeavour to produce a more full and general conviction of the sufficiency of the Holy Scriptures, as the sole rule of faith and practice.

‘ To maintain the right and to promote the exercise of free inquiry, and individual judgment on religious subjects, as being alike the privilege and the duty of all.

‘ To confirm in its members, and universally to promote belief in the fundamental doctrine of the Bible, that there is but one God, the Father ; a doctrine thus unequivocally expressed by our Saviour, in prayer to his Father and our Father, his God and our God—“ This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent.”

‘ To extend the influence of the devotional and practical parts of Revelation, that men may be “ doers of the word and not hearers only ;” knowing, “ that as the body without the spirit is dead, so faith without works is dead also.” ’

At the commencement of the year, the First Annual Report was printed, and presented at the anniversary meeting of the parent society in Dublin, by the treasurer, Mr. King, who had been appointed your representative on that occasion. Copies were also addressed to such of the religious periodicals as advocate the cause of liberal Christianity, as well as to several individuals, both in these countries and America, whose sympathy

with your efforts leads them to regard with a friendly feeling the progress of Unitarianism in the South of Ireland.

In the month of April, a lively interest was excited in the minds of the professors of Unitarian Christianity by the arrival from India of the rajah, Rammohun Roy. Immediately on his reaching London, a congratulatory address was sent forward by your Committee, expressive of respect, and of admiration of the talent, zeal, and Christian spirit manifested in his steady and persevering vindication of the Scripture doctrine, that ‘ there is one God, and one Mediator between God and man, the Man Christ Jesus.’ To this address, which was presented on the part of the Society by the Rev. W. J. Fox, the following reply was received :—

‘ To the Chairman of the Cork Unitarian Society.

‘ SIR—I beg to acknowledge the receipt of your communication of the 2d inst., which indisposition prevented me from replying to earlier. I feel highly honoured by the address of welcome and congratulation on my arrival in Europe, by the Unitarian Society of Cork, and beg you will communicate to that Society, on my behalf, an expression of the deep sense I entertain of the honour they have conferred upon me.

‘ I am, sir, your obedient servant,
‘ RAMMOHUN ROY.

‘ London, 125, Regent Street, May 28, 1831.’

One of your members, Mr. John Osborne, who attended the anniversary meeting of the British and Foreign Unitarian Association, was the bearer of an address to that body, expressive of the fraternal feeling which your Society desires to cultivate with an Association so eminently calculated to promote the great cause of mental freedom and religious truth.

During the year, fifty weekly meet-

ings of the Society have been held. The following subjects formed topics for investigation :—The design of the injunction, 'Swear not at all'; the Deity of Christ; the ordinance of baptism, temporary or perpetual? religious fasts; God's various revelations to his people; Christ's present influence upon his church; nature and office of the Messiah; the doctrine of predestination; observance of the sabbath; unity and supremacy of Jehovah; the crimes of Cain and their consequences; had the Jews a revelation of a future state before the coming of Christ? Christ's prophecies of the destruction of Jerusalem; justification; Jesus of Nazareth not Jehovah; instant resurrection; introduction of Christianity, and total abrogation of the Old Law; Christ's dependence upon God manifested in prayer; general scope of prophecy relating to the advent of the Messiah; the account of Eve's temptation an allegory, or a narrative of facts? pre-existence of Christ; two natures of the Messiah; demoniacal possession; God's free and unpurchased grace; nature and objects of religious faith; St. Paul's view of the nature of Christ; the authenticity of the first two chapters of Matthew and Luke; the Messiah's distinction from, and subordination to, Jehovah; purpose and duration of future retribution; consequences of sin in this world; the office of bishop in the church of Christ, compared with the office of bishop in the church of England; the source of Christ's miraculous powers, as shown at the grave of Lazarus; meaning of the term 'Son of God'; necessity and free will; the temptation of Christ; impersonality of the Holy Spirit; prophecy of Caiaphas; prayer to God, through, or in the name of, Jesus Christ; regeneration; meaning of the word 'Saviour'; Christ, a prophet like unto Moses; the doctrine of satisfaction; the Providence of God, with reference to public calamity; original sin; the importance of correct religious opinions,

There were also read, selections from the works of Aspland, Buckminster, Channing, Drummond, Fox, Grundy, Priestley, Ware, Worcester, &c., and from the Monthly Repository, American Christian Examiner, Unitarian Advocate, Christian Register, &c. &c.

At a few of those meetings, discussion arose with occasional visitors holding opinions at variance with the general sentiments of your Society; but some members deeming that such discussion would interfere with the mutual and individual improvement contemplated at its formation, and fearing lest a polemic spirit may take the place of a religious one, the practice was discontinued.

Several valuable donations to the library, require acknowledgement. From the British and Foreign Unitarian Association, were received fifty copies of Miss Martineau's important work, 'The Essential Faith of the Universal Church;' from the Liverpool Unitarian Book and Tract Society, various publications to the amount of two pounds; from the Rev. Dr. Carpenter, and from John Evans, Esq.

To the distribution and circulation of Miss Martineau's publication, the particular attention of several of your members has been directed. Some copies, with such tracts as your library afforded, were presented to the Unitarian Society of Bandon, and to the library of the Presbyterian Congregation of Clonmel, and replies have been received from the Rev. Mr. Hunter, of the former, and the Rev. Mr. Crozier, of the latter place, which lead to gratifying anticipations of the effect of those gentlemen's active exertions in the cause of truth.

Improvements in the management of the library, and a more systematic plan for the circulation of the books, have been suggested, which, if acted upon, are likely to render this important branch of the Society yet more effectual.

Such are the circumstances which

have occupied the attention of the Society during the past year. That the investigations of the Scriptures were productive of interest, may be assumed from the regular attendance of the members, and your Committee look forward with hope, that from the seeds thus scattered may be reaped a harvest of abundant usefulness.

CHRISTIAN TRACT SOCIETY.

THE twenty-third Annual Meeting of this Society was held at the Worship Street Chapel, on Thursday, May the 10th, on which occasion the Rev. James Yates was called to the chair.

The secretary, who had also acted as treasurer, commenced the business of the evening by reading the balance-sheet, from which it appeared, that there was in his hands in favour of the Society only 19s. The proceeds of tracts sold were 93*l.*, annual subscriptions 86*l.*, and a life subscription from Mr. Sturch 10*l.* 10s., which sums constituted nearly the whole receipts of the current year.

The Report was then read. It stated that *seven* of the old tracts had been reprinted, and *three* new ones printed, namely, 'The Effects of a Bad Temper displayed in the History of Rebecca Price;' 'Friendly Suggestions to the Labouring Classes;' and 'Adherence to Truth recommended.' It also stated, that the Committee had not yet been able to make any use of the Dutch tracts, and it then proceeded as follows:—

'In the course of the last twelve months, there have been issued from the store nearly *twenty thousand* tracts. Of these an unusually large number has been presented to societies, or to individuals who requested to be furnished with them, or to whom the Committee presumed that they would prove acceptable. Donations of tracts have been made to friends residing at Brighton, Ipswich, Newbury, Trowbridge, Cradley, Loughborough, Sunderland, and Deptford; also the General Baptist Congrega-

tion, Trinity Place, Borough, and to the Worship Street Sunday School; to the Rev. R. K. Philp, for the use of the City Mission; to the author of "Rebecca Price;" to Mr. Cook, a worthy artizan, who has just emigrated to Canada; to Mr. Thomson, a gentleman residing in the Island of St. Thomas, in the West Indies; to Mr. Hellyer, a man of an inquiring mind and an excellent spirit, in Hobart's Town, Van Dieman's Land; to Count Lasteyrie, president of a society for popular instruction at Paris; to Mr. Hume, the member for Middlesex, who has shown his approbation of the tracts, by becoming an annual subscriber; and lastly to the Trustees of the British Museum, one of the collectors for which institution had expressed a wish that a set might be placed in the National Library. To one of these donations the Committee advert with much pleasure, namely, that to the Rev. R. K. Philp, City Missionary. The catholic spirit of the undertaking which this gentleman has been appointed to execute, is so congenial with the leading principle of this Society, as to render this grant peculiarly appropriate.

'While your Committee trust that these donations will be taken as some proof that they have not been inactive, they are confident that you will rejoice with them in the contemplation of the moral and spiritual good, which your Society is effecting in many and distant parts of the world. Believing that your publications set forth the pure morality and the divine consolations of the Gospel in a style which is well fitted to engage the attention, they are anxious to disseminate them as widely as possible; they are always happy in having any new quarters pointed out to them in which their introduction would be desirable; and they feel encouraged in their labours by the many assurances which have reached them, that your tracts have proved both interesting and edifying to those in whose hands they have been placed.

'Adhering to the professed object of the Society, which is to exhibit the morality apart from the disputed doctrines of the bible, your Committee have carefully revised each of the old tracts which has been sent again to the press, and have scrupulously excluded everything which had been inadvertently admitted, not strictly in unison with the leading principle just adverted to. They conceive that a Society conducted on this principle is eminently fitted to disarm opposition, and highly deserving of support from all who wish well to their species. They believe that the excellent moral precepts, and the perfect example of Jesus, the views of God's fatherly and merciful character which he so clearly revealed, and the exalted hopes which he held forth to those who truly believe in him, need only to be presented in a clear and interesting form in order to become a most efficacious means of correcting the prevailing vices of mankind, and of extending on earth that kingdom of God which is founded in truth and righteousness, and which is the source of peace and joy to all who can be accounted its subjects. They call upon those who think with them, to aid in the work which they have undertaken; and they conclude by fervently commending your institution to the protection and blessing of that great Being without whom no labour can prosper, but who will ever look with an eye of mercy and of favour on those who strive to reclaim the wandering from the paths of sin, and to establish their feet in those ways of wisdom and of goodness which are full of comfort and delight, and which lead to the possession of never-ending bliss.'

As a supplement to the Report, it was also stated, that there have been printed by the Society, since its first institution, more than 529,000 tracts, that there are at present on hand nearly 72,000, and that the estimated value of the Society's property is 464*l*. After making these statements the secretary proceeded nearly as follows: 'In the last year more than twice as

many tracts have gone through the hands of our publishers as in the year preceding;—we have paid off upwards of 11*l*. for collecting subscriptions in former years; and we have now no debt whatever besides the sum of 49*l*. owing for paper, towards which we have 40*l*. available; whereas, at the last anniversary, we owed 70*l*. and had only 40*l*. towards it. This may be owing, in a great measure, to the circumstance of our concentrating and using up our old stock instead of re-printing the tracts. This, however, cannot be done much longer; and greatly as I rejoice in the good which must result from the donations which the Society has lately made, I foresee that it cannot continue to be equally liberal, unless it have some assistance afforded it beyond the mere sale of tracts and the annual subscriptions. The Society may be said to be in a comparatively flourishing, and certainly in a sound and healthy condition; but, if it is to do all the good of which it is capable, it stands much in need of assistance from those who have the power to give, and who cannot surely bestow their wealth on any better object than that which is contemplated in this institution.'

After the Committee's Report had been received and ordered to be printed, thanks were voted to the officers of the past year for their services, and to the authors of the new tracts; and the following gentlemen were elected into office for the year ensuing:—*Treasurer*, James Esdaile, Esq.; *Secretary*, Rev. S. Wood; *Committee*, Revs. E. Chapman, J. C. Means, and R. K. Philp, and Messrs. Clennell, Dixon, Fernie, Green, Smallfield, and Waterlow; *Auditors*, Messrs. Fisher, Evans, and Bayley; *Collector*, Mr. Wiche.

In the course of the evening, the meeting was addressed by J. T. Rutt, Esq., Mr. Hart, Mr. Evans, and the Chairman,—several new subscribers were announced, and all present seemed to be animated by a sincere desire to promote the prosperity of this most useful institution.

UNITARIAN VILLAGE MISSIONARY SOCIETY.

THE Eighth Annual Report of the *Manchester Unitarian Village Missionary Society* (late the Lancashire and Cheshire Unitarian Missionary Society) has been published within the month. We recommend its perusal to all those who would delude themselves into a belief that Unitarianism is dying out. As an abstract of its contents, (furnishing, however, only a very imperfect view of the actual operations of the Society during the past year,) the following may prove interesting to many of our readers:—The principal *places*, which have been under the frequent influence of the Society's labour, are Astley, Swinton, and Padiham, (with twelve adjacent villages,) and, occasionally, there have been services at Floweryfield (Hyde), Oldham, Hindley, Wigan, Park-lane, Stoney Middleton, &c. The *congregations* at the three first-named places have been numerous and uniformly constant in attendance. At Astley there has been an average throughout the year of fifty-one adult hearers at each service; at Swinton, forty-three in the afternoon and fifty in the evening; and at Padiham the congregation is estimated at from eighty to a hundred. *Public meetings*, the interest of which was increased by the attendance of friends from Manchester, have been held,—at Astley on the 26th of May, at Padiham on the 1st of August, and at Swinton on the 14th of August. These meetings were numerous attended and gave great satisfaction in the neighbourhood. In consequence of several misstatements and misrepresentations of what passed at the meeting at Padiham, made in the Methodist chapel by the Rev. D. Griffiths of Burnley, Mr. H. Clarke, then the Society's missionary, addressed the inhabitants of Padiham, in the open air, in refutation of these statements. This led to a public discussion between Mr. Clarke and Mr. Griffiths in the Methodist chapel, Padi-

ham, on the 1st of September, on the Doctrine of the Trinity, the Deity of Christ, the Atonement, and the Duration of Future Punishments. This discussion was very numerous attended, was of eight hours' duration, and gave great satisfaction to the Unitarians present.

The *Missionaries* during the past year have been the Rev. H. Clarke, Mr. Francis Duffield, and Mr. Robert Shenton. Previously to October last, when Mr. Clarke's engagement expired, he preached on Sundays and on week-day evenings at Padiham and the adjacent places; and in his last report, dated 27th September, he says—'The cause of Unitarianism is evidently extending in the neighbourhood of Padiham.' Mr. Duffield (with whom the Society entered into an engagement for six months) visited Padiham in January last, and preached six times there, once at Burnley, and once at Rawtenstall. He also visited the neighbourhood of Ashford, Derbyshire, with a view of obtaining information respecting Mr. Shenton, formerly a preacher among the Primitive Methodists, but who, having become Unitarian in his sentiments, had applied to the Committee for assistance to enable him to extend the knowledge of the one only God. This information proving highly satisfactory to the Committee, and being confirmed by a variety of testimonials, a temporary arrangement was entered into with Mr. Shenton in November last; and, in a communication from him, dated December 29, 1831, he says—'I have preached once a week at each of the following places: Ashford, Tideswell, Sheldon, Longston, and Taddington. In Ashford, Unitarianism is evidently making progress. A gentleman in the village has kindly offered us a building, which, when repaired, will be admirably fitted to the purposes of a school-room, as well as to those of a place of worship. In Tideswell our prospects are most flattering: we have a neat and commodious room, and a numerous and

increasing congregation. In Sheldon our congregation is very large, considering the size of the village;—our tracts are well received, for the people say they are the best by far that they have ever read. At Longstone, the congregation is quite as large as our place of meeting will accommodate.' In a subsequent Report, extracts from which were read at the Annual Meeting of the Society, Mr. Shenton observes, that on his removal to Ashford, about eighteen months ago, he found Unitarianism little known except in name—that the grossest misconceptions were entertained both as to its nature and tendency. These mistakes (he says) he took the earliest opportunity of correcting in the best manner he was able; and the result was, that in less than three months the congregation increased from twelve or fourteen to one hundred or one hundred and fifty. The times and places of his labours, and the average congregations, he states to be as follows: Little Hucklow, every other Sunday morning, —average, fifty hearers; Tideswell, in the afternoon, forty; Ashford, every Sunday evening, sixty; Over Haddon, Monday evening, forty; Sheldon, Tuesday, fifty; Longstone, Wednesday, fifty; Flagg, Thursday, sixty;—making a total of three hundred and fifty. But in several of these places, the congregations had considerably increased since the above estimates.

The *Sunday Schools* were stated in the Committee's Report to be in a flourishing condition. At Astley there were one hundred and six children on the books, and twenty-five teachers, with an average attendance of eighty-two scholars. At Swinton, one hundred and twenty-six scholars, and thirty-three teachers;—average, ninety-nine scholars in the morning, and ninety-four in the afternoon. At Oldham, thirty-five scholars. On the 25th of September, 1831, there were upwards of three hundred scholars present in the Sunday School at Padham. The only wants of the So-

ciety appear to be funds, to enable them to extend their usefulness—places adequate to the accommodation of many augmenting and many new congregations—and tracts and books for circulation in the villages, especially in the field of Mr. Shenton's exertions.

Such is the Report; and the subsequent intelligence we have received (some of which will be found in the following letter) shows that the prospects are still increasing in extent and brightness.

We may add, that Mr. Duffield has been engaged as the Society's missionary for the present year; that the allowance to Mr. Shenton has been augmented since the publication of the Report; and that an effort will shortly be made to obtain an increased amount of subscriptions. We wish the lists were augmented tenfold.

Manchester, May 9, 1832.

SIR,—The object of the present communication is to introduce to your readers the following extracts from two communications lately received by the Secretary of the Manchester Unitarian Village Missionary Society. Those of your readers who have visited the Peak district of Derbyshire will recall with pleasure the remembrance of the romantic and picturesque scenery in the neighbourhood of Ashford in the waters: where hill and valley—rock, wood, and water, combine their respective allurements to charm the eye and delight the imagination. They will be glad to hear that a mental change is operating, promising to assimilate the moral to the natural aspect;—that a system of pure, simple, and rational Christianity is gaining ground on the bewildering mystifications of an intolerant orthodoxy. May it still go on and prosper, until it supplants the present system as completely as this has superseded the ancient and established worship of the Druids, whose forsaken temple at Arbor Low, within a few miles of Ashford, still remains

the monument of the exploded orthodoxy of ancient times!

Until within a very recent period, the Unitarian, as such, would have found little to gratify him in the religious sentiments of the inhabitants of this district. Recent circumstances have, however, demonstrated, that the latent spark was there, and that it wanted only the kindly breeze to call forth its native vigour.

Previously, however, to the appearance of Mr. Shenton as a Unitarian preacher, the grossest darkness pervaded the minds of the people with regard to the sentiments of Unitarians. This ignorance would, in all probability, have still remained, but for the circumstances which called him to labour in the diffusion of Unitarian sentiments. Mr. Shenton formerly laboured in this district as a preacher among the Primitive Methodists. He became a convert to Unitarianism—tendered to the Methodists his resignation, which was reluctantly accepted—and has for the last six months been actively employed under the auspices of the Manchester Unitarian Village Missionary Society, in diffusing a knowledge of the principles of Unitarianism.

The following extract from a report of Mr. Shenton's, appended to the Eighth Report (1831) of the above Society, will show the nature and extent of his labours:—'I shall now proceed to state our times of preaching at the respective places, and the numbers who attend. Our times of preaching are as follow:—Little Hucklow, every other Sabbath morning; Tideswell, in the afternoon; Ashford, every Sabbath evening; Over Haddon, Monday evening; Sheldon, Tuesday; Longstone, Wednesday; Flagg, Thursday. Secondly, the average numbers who attend our services are as follow:—Little Hucklow, fifty; Tideswell, forty; Ashford, sixty; Over Haddon, forty; Sheldon, fifty; Longstone, fifty; Flagg, sixty;—total, three hundred and fifty.'

.. This statement will enable us to

appreciate the following extracts from a letter of Mr. Shenton's, dated May 4, 1832, five weeks after the delivery of the preceding statement:—

'It is with mingled feelings of pleasure and regret* that I take a retrospect of my labours during the last five weeks. With the highest satisfaction I have witnessed the growing attachment of my hearers to our doctrines,—and the practical tendency of those doctrines, as evinced in the amended lives of those who have embraced them,—as also their power to support the mind under the pressure of the heaviest afflictions incident to mortality.' . . . 'At Ashford the cause still continues to prosper, for we have recently had an accession of several new converts to our views, and our older friends are more and more desirous to disseminate those views. Here the greatest harmony and good-will prevails amongst us. Our progress has been greatly impeded for want of a more convenient place in which to hold our public services. Notwithstanding this, our congregation is much larger than that of the Wesleyan Methodists, who have a neat and commodious chapel, situated in the centre of the village.'

. . . 'At Flagg my visits have excited great interest, and our services there are attended by the more respectable persons in the neighbourhood.' . . . 'My plan at this place has been to state our views of the essentials of Christianity, without saying anything condemnatory of opposing systems. I thought this might answer a better purpose than a more direct attack on orthodoxy. In this I think I am likely to be correct; for I have not hitherto heard of any objection being made by any individual, though several Primitive Methodists were present. In a word, our prospect at this place is very encouraging. In Sheldon, Unitarianism is evidently making progress. Our congregation

* The regret resulted from his having had to contract his operations on account of illness.

is at least five times as large as that of the Wesleyan Methodists, notwithstanding their services are conducted on the Lord's day. I have been informed by those who are likely to know, that our congregation is considerably larger than usually attends at the church. I do not state this because I rejoice in the want of success of other denominations, but to show that the state of public feeling is decidedly in our favour.' . . .

'In Taddington our prospect is less flattering than at any other place; but as there are a few who are becoming more favourable to our views, I should think it advisable to continue it for the present. Small as the number of our hearers is at this place, the Methodists would consider it a very large congregation; for though their services are on the Sabbath, they rarely have more than half-a-dozen. In fact, they do not raise more than twenty hearers at any place in this circuit, except Ashford and Bakewell; and even at these places, eight or ten is the greatest number present at their week-night services. Methodism does not suit the genius of the people in this neighbourhood. It is too terrific for men who feel the dignity of their superior nature, and who may be much more easily led by persuasion than driven by terrors. On the whole, I think it will appear, from the facts now detailed, that the friends of Unitarianism do not exult without sufficient reason. And when I say that our prospect is more cheering than at any former period, I not only express my own sentiments, but the sentiments of my friends.'

Some opinion of the correctness of this last statement may be formed by a perusal of the following extract from a letter dated May 1, 1832, and signed in behalf of the congregation at Ashford by six of its members:—

'We are happy to inform you that Unitarianism is rapidly on the advance in Ashford and several of the neighbouring villages. If Mr. Shenton's services be continued, as we

most anxiously hope they will be, there is no doubt that our cause will continue to prosper. So strong is the public opinion in his favour, that even those who differ from us in sentiment are compelled to acknowledge that he defends our doctrines with a zeal and an ability that do him honour; and, what is still more important, that he practises what he preaches. It is impossible for us fully to express our sense of the value of Mr. Shenton's services;—we only wish it was in our power to act towards him as our feelings dictate: we will, however, cheerfully do what we can. But small as may be the pecuniary recompense of Mr. Shenton compared with his very great labours, his situation is certainly enviable, receiving, as he is, the gratitude of many poor but sincere Christians, who view with admiration his very exemplary conduct, and listen with delight to his edifying instructions.'

These documents, selected from others of a similar description, appear calculated to gratify the friends of Unitarianism and moral culture.

F. D.

YARMOUTH.

THE Rev. Henry Squire delivered a course of lectures on Sunday evenings, at the Old Meeting, Gaol-street, Yarmouth, on the following subjects:—1. Christianity a Divine Revelation;—2. The Divine Origin of Christianity;—3. The Right Mode of Reading and Understanding Scripture;—4. Reasons for Dissent from the Church of England;—5. Unitarianism and Christianity the same;—6. Trinitarianism not Scriptural;—7. God alone the original Author of Christian Salvation;—8. The popular Doctrine of Atonement not Scriptural;—9. The only Scriptural Ground for Man's Hope of Salvation.

They were attended by persons of various denominations, and apparently listened to with candour; it is hoped they may be a means of diffusing what Unitarians consider correct views on

Scriptural subjects, and of checking the current misrepresentations respecting that body of believers.

The Chapel is the oldest dissenting place of worship in Yarmouth. The Society of Independents, at the New Meeting, branched from it one hundred years ago; since which time a numerous congregation has assembled within its walls. Owing to various causes, its numbers are much diminished; but from the manner in which these lectures have been received, and from the present state of public feeling and opinion on general subjects, the friends of pure and unadulterated Christianity anticipate with confidence the spread of those sentiments, which appear to them intimately connected with the well-being of mankind.

WILLIAM ALEXANDER.

OPENING OF THE NEW UNITARIAN CHAPEL AT RAMSGATE.

ON Sunday, the 6th of May, the above chapel was opened for divine service. A short notice has already appeared in the 'Chronicle' relative to this secession from the Methodist connexion. They have for some time met in a room for public worship; but very liberal offers being made to them, they determined to fit up a more convenient place for worship, and have expended about 100*l.* upon their present chapel. It is situated in Effingham Place, and presents a neat appearance, though small. A large party of the friends from Canterbury arrived early in the morning, to attend the service of the day, on which occasion the Rev. G. Pound, of Dover, preached two sermons, the chapel being crowded both morning and evening. Mr. Pound selected for the morning's discourse the 4th chapter of John, and part of the 38th verse: 'Other men laboured, and ye are entered into their labours.' In the course of his sermon, he took a cursory view of the state of man from our first parent Adam to the present

day, and pointed out the extensive field of usefulness in which all ought to be engaged for the benefit of their fellow-creatures. Alluding to the pleasing occasion on which so many had assembled, Mr. P. made the following remark:—'We are called, my friends, to hold fast our profession without wavering; for, having set our hands to the Gospel plough, we may not look back, nor linger after the vanities of the world, but press onward towards the mark for the prize of our high calling of God in Christ Jesus. Let us persevere, that we may obtain, in the field of labour, that pearl of great price, the true Gospel of our blessed Saviour. He came, my friends, and laboured in the midst of persecution and trial, and suffered many things here below for our good, till he resigned his spirit into the hands of him who gave it, and cried, "Thy will be done, O Lord!" The disciples and apostles of Jesus followed in their master's steps, and having now rested from their labours, their works do follow them. Christianity is still supported in its purity; men are still found to preach the glad tidings of salvation according to the Holy Scriptures, and who are specially protected by the God of their fathers. You are here this day to profess to follow their bright example, and enter into the vineyard of Christ. You know the engagements you have made, therefore imitate your predecessors. It is an honour to be classed with those eminent men here, and afterwards share with them an eternity of glory in that holy and happy place where all is joy and peace. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.'

In the evening the discourse was from the 4th chapter, 1st Epistle of John, part of the 1st verse, 'Try the spirits.' It was listened to by a very attentive congregation, and we hope had the effect of inducing many to

search for themselves, and believe in the glorious truths contained in the Gospel of Jesus. Many thanks are due to Mr. Weller, of Ramsgate, for the hospitable manner in which he entertained the friends from Canterbury and Dover during the day.

J. T. E.

GENERAL BAPTIST ASSOCIATION.

ON Tuesday, the 15th of May, the Annual Meeting of the above Association was held at Canterbury. On Monday evening divine service was performed to a respectable congregation, when Mr. Saint, of London, spoke in prayer, and Mr. Buckland, of Benenden, made an excellent discourse from the 14th chapter of John, and 27th verse, 'Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.' On Tuesday morning the business of the Association was opened, there being a numerous attendance of ministers, elders, and representatives from the different General Baptist churches in the county. A large party from Dover arrived early in the morning, to unite with us on the pleasing occasion. At eleven o'clock a numerous assemblage met for divine service, when a sermon was preached by Mr. Saint, Mr. Buckland speaking a prayer. The text was from the 4th chapter, 1st Cor., 1st and 2d verses, 'Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God; moreover it is required of stewards, that a man be found faithful.' The discourse was heard with great attention by all present, after which the business of the day was resumed. About two o'clock, upwards of seventy of the friends sat down to an excellent dinner at the Prince of Orange tavern, the Rev. Mr. Buckland in the chair. On the removal of the cloth, various loyal and appropriate toasts were given, and some excellent speeches delivered by the Rev. Messrs. Saint, Buckland, Pound, J. Martin, J. Brent, Esq. (the Mayor of Canterbury), S.

Kingsford, Esq., Mr. Read, Mr. Pay, and others. On Mr. Martin proposing the health of the chairman, the Rev. Mr. Pound, of Dover, rose, and begged to couple with it a gentleman who, he believed, had never honoured that company with his presence before, and who was the first dissenter who had filled the office,—he meant the Worshipful the Mayor of Canterbury (*loud cheers*). Mr. Brent, in a spirited speech, returned thanks for the compliment paid him, and said he was highly gratified in meeting such a numerous and respectable body of Dissenters that day. He was proud to acknowledge that during his mayoralty he had uniformly met with great liberality and support from his fellow-citizens, whether Churchmen or Dissenters (*cheers*). The day of bigotry was fast passing by; tyranny and injustice no longer existed in large corporations; it might be and was still upheld in villages and small towns; but in cities like this a liberality of sentiment had appeared which would never be extinguished (*cheers*). Corporations were now the nucleus round which great masses of the people assembled, and united themselves in one common bond. By the united call of the people, the Duke of Wellington, when in office, was compelled to admit the repeal of the Test and Corporation Acts and to grant the Catholic claims; and by the same means, by the same all-powerful voice, will justice be given, and an efficient reform be made in the Commons' House of Parliament' (*loud cheers*). Mr. Buckland also returned thanks for the honour conferred upon him in coupling his name with that of the Mayor of Canterbury, and begged in return to wish them all health and prosperity. The company afterwards adjourned to the chapel, where tea was prepared. About 150 sat down to partake of the plenteous provision made by the friends; after which a subject was proposed for discussion, relative to the cause of the decline among our societies. The company

were severally addressed by Messrs. J. Martin, Saint, Buckland, Farrin, Pound, Read, &c. &c. At the close, the friends who came from a distance took their departure, a small company remaining to supper, which closed the proceedings of the day. It was noticed by many as being the most pleasant and agreeable association-day they had spent for many years; indeed all seemed to unite to promote the happiness and comfort of each other, harmony and unity pervading during the whole of the day. Head-corn was the place appointed to hold the association next year. J. T. E.

OBITUARY.

March 23, at the Chapel House, in the Black Friars, Canterbury, at the advanced age of eighty-six years, Sarah, the wife of the Rev. John Farrin, Pastor of the Unitarian General Baptist Church in that city. The deceased for many years enjoyed the respect of all who knew her, and was a faithful follower in the steps of our Lord Jesus Christ, observing every duty connected with the Christian character in a zealous and upright manner. J. T. E.

March 27, in Longport, Canterbury, Mrs. E. Kingsford, a devout member of the General Baptist Church. The hand of affliction had for some months been upon her ere her soul quitted its earthly tenement; but in all her troubles, she looked to Him for support whom she worshipped, and who had before carried her safely through the hour of trial. J. T. E.

On Monday, April 2, at the house of A. Kenrick, Esq., West Bromwich, near Birmingham, Susannah Marsh, aged 77. That excellent observation, 'That the destinies of individuals are formed in a great measure by themselves,' was never more fully or practically illustrated than in the life of this excellent woman.

All who knew and loved her will feel satisfaction in the thought, that she died among those who, though

comparatively recent acquaintances, fully felt her worth, and soothed the sufferings of her last tedious illness with the affectionate care of the tenderest friendship. Her mind to the last retaining its warm and healthy interest in passing events, and with all her unbounded love to the Creator and his creation glowing in unfaded vigour, her spirit passed peacefully away; and none who knew the love, the energy, and purity of that departed spirit, can doubt that it was tried and perfected, in its earthly passage, to be better fitted for its future home among all that is just, and good, and beautiful, and when the bright vision of excellence which she fondly indulged will be realized.

April 3, at his house at Clapton, in the parish of Hackney, aged 46, Christopher Richmond, Esq., of the Middle Temple. He was a native of Stockton-upon-Tees. He was educated for the profession of the law; and after the usual preparatory studies, was called to the Bar. His practice was that of a conveyancer, in which department of the profession he rose to a high degree of reputation, and in consequence had many pupils. He was a zealous supporter of the various Unitarian institutions, and was connected with several Unitarian congregations, particularly with that at Hackney, of which he was one of the representatives in the Body of Deputies. He was interred in the Gravel-pit Burying-ground, April 10; and on Sunday, the 15th, Mr. Aspland preached his funeral sermon.

Died, at Pyrland Hall, near Taunton, the residence of her son-in-law Richard Meade King, Esq., on Monday the 9th of April, aged 74 years, Mrs. Warren, relict of the late John Warren, M.D., of Taunton. If 'the memory of the just be blessed,' then will blessings assuredly hallow the memory of this upright and excellent woman, who, after having discharged with fidelity the manifold duties of a true Christian, has at length gently

fallen asleep in Jesus. She was the daughter of Mr. James Woolcott, of Shearston, near Bridgewater, a gentleman distinguished in the last century amongst the Dissenters of the West of England, for his attachment to independent religious principles and hospitality towards his brethren of the 'household of faith.'

NOTICES.

The Annual Meeting of the Sussex Unitarian Association will take place at Horsham, on Wednesday, July 11, 1832. The Rev. J. Fullagar is expected to preach. Dinner will be provided at the Anchor Inn, at two o'clock. Tickets, 3s.

C. P. VALENTINE, *Secretary*.
Lewes, June 24, 1832.

Services at the Presbyterian Chapel, Hall Bank, Buxton.

July 1st, Rev. Noah Jones, Northampton; 8th, Jacob Brettell, Rotherham; 15th, Edward R. Dimock, Warrington; 22d, John Williams, Mansfield; 29th, R. B. Aspland, Chester; August 5th, William Tate, Chorley; 12th, William Johns, Cross Street, Cheshire; 19th, Robert Smeithurst, Moreton; 26th, Nathaniel Philipps, D.D., Sheffield; September 2d, John H. Thom, Liverpool; 9th, George Heavside, Rochdale; 16th, Franklin Howarth, Bury; 23d, Jas. Brookes, Hyde; 30th, Chas. Wallace, Altrincham.

W. WHITELEGG, *Secretary*.

Lectures at the Orphan Working School Chapel, City Road, during the month of July.

July 1st, Rev. Edwin Chapman; 8th, Robert Aspland; 15th, George Gibbs; 22d, W. Young; 29th, John Yockney. The Service commences at Half-past Six o'clock.

Hull, East York, and North Lincoln- shire Unitarian Association.

The next Meeting will be held at Hull, on Tuesday, Wednesday, and Thursday, July 3d, 4th, and 5th. Mr.

Meeke, of Lincoln, is expected to preach on the Tuesday evening, and Mr. Hutton, of Birmingham, on the Wednesday evening and Thursday morning. After Thursday's service, the business of the Association will be transacted, and the members and friends will dine together.

Kent and Sussex Unitarian Association.

The Twentieth Annual Meeting of the Kent and Sussex Unitarian Association will be held at Tenterden, on Wednesday, July 4th. The Rev. J. Yates, A.M., will preach the sermon.—A dinner will be provided at the Woolpack Inn.

The Annual Meeting of the Western Unitarian Society, established in 1792, to promote Christian knowledge and the practice of virtue by the distribution of books, will be held at Bath, on Wednesday, the 18th July, when the Rev. Robert Aspland is expected to preach.

The Rev. Edwin Chapman will enter upon his ministerial labours at Stamford-street Chapel, on Sunday morning, the 5th of August. He purposes devoting the first five morning services to discourses on the following subjects:—1. Christianity the religion of the soul; 2. Christ the bread of life; 3. The fall and recovery of man; 4. The true spirit of discipleship; 5. The duty and blessedness of obeying conscience.

Unitarian Publications.

The Second Part of Vol. I. of Dr. Priestley's Theological and Miscellaneous Works will be ready for delivery to the Subscribers on Saturday, July 28th, at the rooms of the Unitarian Association, Walbrook-buildings, and at Mr. Fox's, Bookseller, 67, Paternoster-row. The First Part of Vol. I. and any volume to complete sets, may be had as above.—A few sets remain, for which application may be made to Mr. Smallfield, Printer, Homerton,

THE
UNITARIAN CHRONICLE,
AND
COMPANION TO THE MONTHLY REPOSITORY.

PUBLISHED BY C. FOX, 67, PATERNOSTER ROW.

No. VIII.]

SEPTEMBER, 1832.

[Price 6d.]

Our materials having increased so much upon our hands as to render it obvious that the limits of a single sheet of Unitarian Intelligence will continually be found inadequate, and some confusion being created by the frequent publication of double numbers, we have come to the resolution of adopting the suggestion of many of our friends and correspondents, and at once enlarging the Chronicle to twice its original size and price. It will in future contain thirty-two octavo pages. We seek for no profit from this publication; which is indeed out of the question; and only a large circulation can protect us from loss. But we are convinced that it was much needed, and is likely to prove exceedingly convenient and useful; and the regular extension of the sale encourages us to proceed. The hitherto unprecedented completeness of many of the Reports of Anniversaries, &c., given in this publication, will, we hope, secure for it the support of our different Societies, and render it the means of animating the hearts and hopes, and extending the exertions, of the friends of Unitarian Christianity throughout the country.

UNITARIAN STATISTICS.

ABOUT two years ago various statements which had been made, and various controversies which had arisen, both amongst Unitarians themselves and with the Orthodox, led to an earnest desire in the minds of many persons to ascertain, by authentic documents, the number of Unitarian Congregations and Professors in Great Britain. The applications continually made to the Committee of the British and Foreign Unitarian Association, and the interests intrusted to their charge, also rendered it desirable that more complete statistical information should be obtained of the body which they represented. With no purpose whatever but the most straightforward desire to ascertain the truth, and to obtain information the possession of which might be useful in the prosecution of the plans for which that In-

stitution was formed, a circular was issued to the Congregations connected with it, consisting of a string of questions to which answers were requested. It turned out, very unexpectedly, that some of these questions were offensive; it also proved that the list of Congregations to which they were sent was very incomplete; and, consequently, the returns do not answer the purpose intended. Unwilling that they should be utterly useless, the Committee of the Association have handed them over to the Conductor of the Unitarian Chronicle, in order that he may make them complete, should it be consistent with the wishes of the Unitarian body at large that he should do so. To ascertain this, we give publicity to the following portion of them, requesting our readers and friends to fill up the lacunæ

which they exhibit. The topics on which we solicit information are the following :—

The name of the Chapel.

———— the Minister.

The average number of hearers.

The existence of a Fellowship Fund.

———— Vestry Library.

———— Sunday or Day

School, and number of children.

And also any information as to other congregations, preaching-rooms, &c., in the same county. Should such information be sent us, so as to correct and complete what is now published, we shall feel encouraged to proceed with the remainder, and be able to present, ultimately, an authentic census of the Unitarian Denomination. A similar work has been accomplished by our brethren of the United States with great facility, and it would not be less useful in this country. To ourselves the task is a troublesome one, and can bring neither honour nor profit; but we think it an useful one, and request the aid of our friends. All statements should be authenticated by the name of the writer.

In the ensuing list we have pursued the following order :—

1st. The name of the town, to which the distinguishing appellation, when it has one, of the chapel is added.

2. The denomination, indicated by capital letters, P., designating Presbyterian; G. B., General Baptist; M., Methodist. Where none of these letters intervene between the name of the chapel and that of the minister, it is presumed that the Society bears no other designation than that of Unitarian.

3. The name of the minister.

4. The figures following the minister's name shew the *average* number of hearers.

5. The letter F., designates the existence of a Fellowship Fund; L., that of a Vestry Library; S., of a Sunday School; and D. S., of a Day

School, the figures appended being the number of scholars.

No neglect or blame is meant to be imputed to those connected with the Societies which have not made returns. In many instances, probably, the circular was not received, owing to the imperfection of the lists from which it was directed. In others, great mistake prevailed (now, it is hoped, removed) about the object of these enquiries. As soon as we are enabled, by the communications which we request, the statements will be reprinted in their complete form. Such communications should be addressed, post paid, to the Editor of the Unitarian Chronicle, at the Monthly Repository Office, 67, Paternoster-Row.

To avoid giving useless trouble to our Correspondents, it may be mentioned that, in addition to the returns now printed, we possess similar documents in relation to the following places :—

Alnwick, Astley, Bath, Battle, Bewdley, Birmingham (New Meeting), Bolton (Moor-lane), Boston, Brighton, Capel y Groes, Chichester, Chowbent, Crewkerne, Diss, Ditchling, Dob Lane, Doncaster, Edinburgh, Evesham, Framlingham, Gorton, Halifax, Hinckley, Hull, Ilminster, Ipswich, Kidderminster, Kirkstead, Knutsford, Lancaster, Leicester, Lewes, Lincoln, Liverpool (Toxteth Park), Loughborough, Luton, Lynn, Malton, Manchester (Salford), Newbury, Newcastle on Tyne, Northampton, Northiam, Norwich (New Chapel), Oldham, Ormskirk, Park Lane, Prescott, Preston, Risley, Rivington, Rochdale, Rotherham, Selby, Sheffield (Music Hall), Shrewsbury, Stand, Stockport, Stockton on Tees, Swansea, Tavistock, Thorne and Stainforth, Todmorden, Trowbridge, Warrington, Wigan, Yeovil.

Hampstead, Trinity Place, Finsbury, Brentford, Newington Green.

Berkshire.

NEWBURY; P; W. Wilson; 150; L; S, 100.

Cheshire.

DUKINFIELD; P; Jno. Gaskell; Winter 150 to 200, Summer 200 to 300; F; L; 2 S, at Dukinfield 360, a branch school at Newton, 120.

STOCKPORT (High Street); P; S. Parker and S. Allard; 100; F; L; S, 20.

HYDE. P; Jas. Brooks; 200; S 200.

KNUTSFORD. P; Henry Green; 30 to 40; S, 50.

ALLOSTOCK. P; attached to the Chapel at Knutsford.

No returns from Macclesfield, Nantwich, Altringham, Hale, Chester, Congleton, Dean Row, Cross Street.

Cornwall.

FALMOUTH. Late M. Harding; 20; L.

FLUSHING. Late M. Harding. 40.

Derbyshire.

CHESTERFIELD (Old Chapel, Ellar Yard); R. Wallace; 250; F; L; S, boys 45, girls 60.

DERBY (Friar Gate); vacant; 250; F; L; S, 60 boys, 60 girls.

COLYTON (George's Meeting-House); J. B. Smith; 40.

No returns from Norton, Ilkeston, Findern, Duffield, Belper, Lea, Ripley, Hucklow, Bradwell, Ashford, Stony Middleton, Buxton.

Devonshire.

COLLUMPTON; M. L. Yeates; 80 to 100; F; L; S, 60.

DEVONPORT (Granby Street); services conducted by Mr. S. Gibbs; mornings 200, evenings 300; L.

PLYMOUTH. Late J. Worsley; 150; F; L.

SIDMOUTH. Wm. James; 100; L.

TAVISTOCK (Abbey Chapel). Wm. Evans; 150; L; S 30.

No returns from Crediton, Exeter, Honiton, Moreton, Lympton, and we believe some other places.

Dorsetshire.

BRIDPORT. Robert Cree; morn-

ing 300 to 400, evening 400 to 500; F; L; S, 80 girls, 60 boys.

No returns from Dorchester, Wareham, Poole.

Durham.

STOCKTON. P; Late J. Meeke; 110; F; L; S, boys 17, girls 39.

SUNDERLAND, no return.

Essex.

SAFFRON WALDRON; GB; vacant; 50; S.

Gloucestershire.

GLOUCESTER (Barton Street). Rd. Astley; 80; F; L.

No returns of Bristol, Cirencester, Marshfield, Frenchay, &c.

Hampshire.

NEWPORT, Isle of Wight. GB; Edmund Kell; 150 to 180; F; L; S, 18 boys, 20 girls.

No returns from Portsmouth, P. Do. GB. Ringwood.

Hertfordshire.

ST. ALBAN'S. P; Wm. Marshall; morning 30, afternoon 60 to 70; L; S, and a school for teaching and clothing 20 boys.

Kent.

BENENDEN; GB; Buckland; 80; F; L.

CANTERBURY (Black Friars). GB; Jno. Farrer, Pastor; Jno. Martin, Assistant; 100; L; S, 15 boys, 25 girls.

STURRY, near Canterbury; preaching once a fortnight, well attended.

CRANBROOK; GB; C. Saint; 120 to 150; F.

DOVER. GB; G. C. Pound, assisted by J. Martin; 200; F; L; S, 100.

MAIDSTONE (Earl Street). Wm. Stevens; 150; L; S, 100; DS, 100; 24 boys and girls clothed.

TENTERDEN. P; L. Holden and C. Talbot; 250; F; L; S, 30 girls, 20 boys; DS, 8 girls, 10 boys.

No returns from Chatham, Headcorn, Rolvenden, Deptford, Biddenden, Bessell's Green, Sundridge, Smarden.

(To be continued.)

AMERICAN UNITARIAN ASSOCIATION.

THE Seventh Anniversary of this Association took place at Boston on the evening of Tuesday, the 29th of May. The meeting for business was held in Bury Street Vestry, at 6 o'clock. After the acceptance of the Treasurer's Report, the following gentlemen were elected officers for the ensuing year:—

Rev. Dr. Bancroft, *President*.

Vice-Presidents,

Hon. Joseph Story, Massachusetts.

„ Joseph Lyman, do.

„ Charles H. Atherton, New Hampshire.

„ Stephen Longfellow, Maine.

„ William Cranch, District of Columbia.

„ Sam. S. Wilde, Massachusetts.

„ Samuel Hoar, do.

„ William Sullivan, do.

Henry Wheaton, Esq., New York.

James Taylor, Esq., Pennsylvania.

Martin L. Hurlbut, Esq., do.

Henry Payson, Esq., Maryland.

Rev. Timothy Flint, Ohio.

Rev. James Walker,

„ Samuel Barrett, } *Directors.*

„ Ezra S. Gannett, }

„ Henry Ware, Jun., *Foreign Secretary.*

„ Alexander Young, *Domestic Secretary.*

Henry Rice, Esq., *Treasurer.*

The Association adjourned at 7 o'clock to the Federal Street Church, which was well filled at an early hour.

After prayers offered by Rev. Dr. Harris of Dorchester, the Executive Committee's Annual Reports were read by Rev. Mr. Young, the Domestic Secretary, and by Rev. Mr. Barrett, for Rev. Professor Ware, Jr., the Foreign Secretary. The Reports, which were both of them able and highly interesting papers, communicated much valuable and encouraging information in regard to the spread of Unitarian Christianity during the past year, and its prospects

for the future, both in this country and abroad. As it is expected they will soon be published, we shall defer at present a reference to their details.

After the reading of the Reports, Rev. Dr. Bancroft, the President, briefly addressed the meeting. He expressed the regret he felt that the circumstances in which Unitarians had involuntarily been placed, laid them under a necessity of meeting and acting separately from other Christians. But thus it was. And in the course they had adopted, they have every encouragement to persevere, and to expect a favourable result as to the influence of their measures on the happiness and improvement of the religious community. He invited the remarks of any gentleman present who felt an interest in the operations and success of the Association.

Judge Rogers, of Boston, then addressed the meeting. He said that he perceived, from the encouraging statements in the Reports, that Unitarian Christianity was not deficient in interest with the community. The state of mind and feeling on hearing the Reports was an evidence of the fact.

The situation in which Unitarians had been placed was trying and peculiar. They had been denied the name of Christians. It was hoped they had borne the charge with meekness. They had declared that they desired not controversy, and it was true that they did not. Yet there were occasions when duty required them not to shrink from it. Controversy is indeed sometimes necessary, and it has its uses.

It has been charged on Unitarians that theirs is a negative religion; that at best it has no vitality; that it is cold and dead. But, admitting that we have not all the ardour of some sects, it does not necessarily follow that ours is a bad cause. At least, great heat is not certain evi-

dence of a good one. And can we not produce evidence of the incorrectness of the charge of coldness and indifference to the true and legitimate purpose of Christianity? Is the Ministry to the Poor in our city, under the fostering care of the Association, an evidence of coldness? Were the measures for the benefit of seamen, so earnestly undertaken and adopted on that very spot, and giving evidence in their results that both men's hearts and purses were in their hands,—were these evidences of coldness and insensibility to the moral wants of our fellow beings, and to the high claims of our religion upon us for our best efforts in the cause of human virtue and happiness?

Again, it has been said that we have been disposed to 'pull down,'—to change the established principles of the community as to religious doctrines. Well; be it so. And how could we otherwise be faithful to truth? We had many errors to remove, much rubbish to clear away. The human mind had for a long period been held in fetters. Powerful obstacles had been opposed to free inquiry, in the shape of trust deeds. Yes, property had been given and was held in trust for those, and those only who would consent to learn no more. It was necessary then to resist these bribes of error, that we 'pull down' these obstacles to the free progress of truth. And our efforts have not been without their desired effect. The difficulties we have been called to struggle with are lessening, and we may hope that the clouds and the darkness that hung over Christian truth are passing away.

Rev. Mr. Bigelow, of Medford, commenced his remarks by an allusion to the reference made in the Domestic Secretary's Report to himself, in his capacity as Agent of the Association. He stood there, he said, to bear his testimony to the enlightened zeal of the people, through-

out the numerous towns he had visited, and their co-operation in the measures that had been commenced for enlarging the influence and usefulness of the Association.

When the late efforts in behalf of the Association were commenced, the number of auxiliary associations was very small. This was to be attributed partly to the fact that the people had been opposed to religious combinations. And it was also true perhaps that they had been, to some extent, justly chargeable with apathy. That a different state of views and feelings on the subject now existed, was evident from the favourable results of the late efforts of the Association.

Mr. B. referred to the early periods of the religious controversy between the Orthodox and Unitarians; to the publications of 1815, in which Unitarians were grossly misrepresented and defamed, and efforts made to destroy the reputation and influence of all who dissented from the prevailing creed. This attempt to trammel the public mind, and to prevent free inquiry and discussion on religious topics, was met ably and manfully, and was promptly and successfully repelled. Since then, other new and powerful advocates of Unitarian Christianity have risen up, and the principles which we value as the uncorrupt gospel have spread, and are spreading far and wide. As we value our Christian liberties, as we value the truth of God, and desire to promote its sanctifying efficacy on the hearts and lives of men, let us persevere in the great and good work so successfully begun.

George B. Emerson, Esq. of Boston, then addressed the meeting. He rejoiced, he said, in the evidences we have of the spread of the gospel, by whomsoever promoted, and where-soever sent; whether to Africa, or to the islands of the sea: and he regretted that the circumstances in which Unitarians were placed prevented them from acting with Chris-

tians of other names. He valued Unitarianism above all things else, because it was Christianity—because it was the faith which must be our moral salvation.

Why do I defend Unitarian Christianity? Because I find it doing good; because I find it actively instrumental in meliorating the condition of mankind; I find it the friend of the poor; prompting, as we have evidence in our own city, the devoted follower of the Saviour, to the most unwearied and persevering labours and activity for the physical comfort, as well as the moral and religious advancement of the friendless and suffering poor. I find it also the friend of peace. The great and venerable champion of peace principles among us defends also with his able pen, as he beautifully illustrates in his pure and exemplary Christian life, the principles to which we cling as the true gospel. These are the good fruits of Unitarian Christianity for which we value it and feel bound to defend it.

Unitarians are charged with not receiving the Bible, than which nothing can be more untrue and unjust. Who is he who rejects the Bible? The Orthodox teacher says, "Young man, take this book, study it diligently and faithfully, that you may ascertain the true import and spirit of its teachings, but be careful, on your peril, that in your interpretation of its doctrines, you do not think differently from me." On the other hand, the Unitarian teacher says,—“Young man, take this book, study it diligently and faithfully, and strive to understand the true import and spirit of its teachings, and whatever, to your own unbiassed understanding, it may seem to teach, that receive and defend as the truth of God, fearlessly, unmoved by all the reproaches and anathemas of all other men combined.”

Some will say to us, in vindication of their own religious inactivity, "Truth is mighty and will prevail." Yes, truth is great, and it may pre-

vail, but, as in everything else, its prevalence must be by the instrumentality of means. The true sentiment on the subject is, "With God's blessing on my efforts, truth, which is mighty, will prevail." Let us not then sit down and wait, trusting to the innate force and unaided progress of right principles; but, invoking the divine blessing on our efforts, let us go on with activity and energy, and prove not only by our own zeal, but by our Christian temper and practice that our faith is true Christianity.

Rev. Mr. Lothrop, of Dover, N.H., expressed the great satisfaction he had felt in the statements of the Report and in listening to the remarks of his brethren. They were refreshing to his spirit. Those only, who had been located where Unitarian societies were few and scattered, could truly estimate the value of frequent intercourse, and interchange of sympathies with those of a similar faith.

Mr. L. stated in regard to the portion of country in which he resided, that the progress of Unitarian principles was highly encouraging. In Portsmouth the cause had the advantage of the services of a man whose praise was in all the Churches, and whose high example of Christian excellence was doing much to break down existing prejudices against our principles, and to give them a hold on the respect and affections of the community. A spirit of religious inquiry, and an actual zeal for the promotion of pure Christian truth, had been awakened in various other places; and nothing more seemed to be needed for the wide dissemination of what we deem gospel truth, than a perseverance in our efforts to make our principles truly known, and to give practical evidence of their happy moral tendency.

Rev. Mr. Sewall, of Danvers, next addressed the meeting. After referring to a recent meeting in his own church, in reference to the dis-

semination of the principles of Unitarian Christianity, he proceeded to urge in a very impressive and eloquent manner, the importance and duty of uniting with our zeal for Christian truths, a deep and ardent piety, and a practical exemplification of the elevating and sanctifying influence of our principles.

Mr. Sewall was followed by Judge Story, of Cambridge, who said he rose not for the purpose of making a speech, but merely to apologize for not making one. The lateness of the hour rendered it improper for him to address the assembly so much at length as would have been otherwise agreeable to him, and as he had intended. There were some topics of interest, upon which he desired, on a fit occasion, to express his views. He would refer for a moment to the important influence of religion on the civil interests and order of the community. If there is any country where the civil institutions must be based on religion, that country is America. Religion must furnish, with us, the solid ground on which all our institutions, of whatever kind, must rest.

Judge S. alluded to the principles of Protestantism, and to some inconsistencies of its professions with its practical character. What, says he, has been the course of Protestantism? Has it acted up to its professions?

It claims for men freedom of opinion and action in religious matters, but has it made this principle of universal application. It has indeed defended the freedom and rights of sects, but not of individuals. To this circumstance, viz., a neglect to vindicate the right of private judgment, are to be attributed, in a good degree, the evils of bigotry and fanaticism.

To Unitarians is intrusted the high duty of defending Christianity. And why? Because it is only by the rational principles we advocate that men can be saved from infidelity. It has been said, that 'the School-

Master is abroad," and we may say too that the Sceptic is abroad. And why should we wonder, when Orthodoxy is mistaken for Christianity, that some men should regard it with doubt. Our condition is one of great responsibility. We have important duties to perform. Let us be faithful to the high and honourable trust.

In consequence of the interest manifested by the audience in the exercises of the evening, and the impression that several other gentlemen were prepared to address the meeting, Rev. Mr. Gannett, of Boston, moved an adjournment to the same place, at seven o'clock on Thursday evening, and the meeting was accordingly adjourned.

At five o'clock on Thursday evening a meeting of the Association for business was held in the Berry-street Vestry. After a full discussion of the expediency of adopting measures for the appointment of a General Agent, they voted to proceed immediately to the choice, and on counting the votes, Rev. Ezra S. Gannett was found to be unanimously elected.

The meeting was opened in the church, agreeably to the vote of Tuesday evening, for an adjournment.

After prayer by the Rev. Dr. Kendall of Plymouth, and the reading of parts of the Report offered on Tuesday evening, the Meeting was addressed by the Rev. Mr. Gannett, of Boston. He had received pleasure, he said, in hearing the parts of the Report just read. He heartily concurred in the sentiments there expressed. The time had come, he believed, when Unitarian Christians should more distinctly show that their doctrines are according to godliness, that they are founded on a rock, that they are from God, and lead to God by promoting purity of character, spirituality of mind, in a word, the life of God in our souls.

The Unitarian Association has

been called sectarian ; and, in a certain sense, it may be true ; inasmuch as it supports some decided and definite principles. But, in the bad sense of the word, it is not true. It has never been exclusive or bigoted. In its principles of operation it is as broad as truth, and it hopes that its influence will be as deep and as high as truth. Its great purpose is to make men Christians, to make them holy men.

But the institution is said to have been sectarian in its measures. If this be true, in any degree, it was owing to the necessity of its circumstances. The very name of Unitarianism, at the establishment of the institution, was a terror and a reproach. But circumstances have changed, and are changing. He trusted the time would come, and that it was not distant, when it would be a term of honour and glory.

The tracts of the Association were, at first, necessarily doctrinal ; or, if you will so denominate them, they were sectarian ; and to a certain extent they must, for a time, so continue. But may we not hope that they may presently become purely Christian ? It had been well said by one who preceded him that we seek to extend Unitarianism not as Unitarianism, but as Christianity. Yes, our grand object is to support the cause of Christian love, truth, and holiness.

Why did we unite in the formation of the Unitarian Association ? We might have said, in reference to the call for benevolent efforts,—‘ We cannot unite with those who disseminate error.—We know, indeed, that some of our brethren are suffering the unhappy consequences of erroneous religious teaching. We are sensible of their unpleasant condition. We sincerely pity them, but cannot help them.’ Such is the inactivity in which we might have indulged, in regard to the moral condition and wants of our brethren. But no ! we could not, as honest and

good men, do thus. We were bound to unite in the formation of this Association ; to unite for the defence and diffusion of what we deem the truth ; the principles most promotive of practical Christianity. And we find in this great object a bond of duty. And what are these principles ? What is Unitarian Christianity ?

It is a religion of truth ; a religion which teaches the existence of one Infinite Spirit, and the revelation of his will by Jesus Christ his Son, who has sealed the truth of his mission and teaching by his blood, and calls us to holiness and God by his pure and sublime precepts and doctrines and his perfect example. Does any one think that a man may be a Unitarian Christian, because he merely admits our doctrines, whilst, after the ordinary course of the world, he goes on through life neglecting the discipline of his character and affections, and indifferent to the moral condition and wants of his fellow beings ? No ! I know no such Unitarian Christianity. It is the true and great purpose and tendency of our faith to fill us with love to God and man, and an active zeal for truth and duty. We are to feel, and to be continually influenced by the solemn and inspiring truth, that we are the children of God, placed here for the discharge of important duties to God, to ourselves, and mankind, in preparation for a future endless existence. This is Unitarian Christianity. This is the state of mind, and these are the feelings and purposes which will be cherished by the true Unitarian Christian. If we will but feel and manifest the full power of our principles, Unitarian Christianity may go on triumphing over all error, delusion, and sin, till it reaches the utmost extremity of the country, and becomes the glory of our land.

The Rev. Mr. Ripley, of Boston, introduced his remarks by referring to the passages in the Report which were read at the opening of the meet-

ing. It gave him pleasure to hear them again; he should have been glad, had time permitted, to have heard the whole. Its important facts would have been listened to with interest. They would have encouraged and strengthened our hearts. They would have shown that the friends of Unitarian Christianity were alive to their highest interests and duties. And it is indeed so. They have given, and are daily giving evidence that they are ready to go forth to the warfare in defence of truth; a Christian warfare; a warfare in favour of practical Christianity, of piety and godliness. And this is the great purpose of the Association. He would not lift a finger in this cause, if he thought it a merely sectarian institution. It is not sectarian. It has indeed its doctrinal tracts, but it has also its practical tracts, and books, which have been extensively circulated and eagerly sought and read. He would refer particularly to one book, of which this was strikingly true—the recent work ‘On the formation of the Christian character;’—a work which had been acknowledged, even by those who differ from us in sentiment, to possess great merits, as holding a high rank among publications designed to promote practical Christianity.

Another evidence that we are not influenced by sectarian feelings, is the late noble effort in favour of seamen, by Unitarian Christians. Ten thousand dollars were recently raised in a short time, to aid in the moral and religious improvement of seamen. And whom did they employ as their religious teacher? A man of another denomination, differing from them in many points of his faith*. He was not chosen for his singular gift of eloquence, but because he was a Christian; a man of a truly enlarged and generous Christian spirit.—And we rejoice in the fact, as it shows the real practical tendency of the views which we hold. It is not for

* Mr. Taylor, of the Methodist denomination.

the distinctions of party that we labour. It is the temper and character we chiefly desire to influence. Our great purpose is to lead men to the exercise of repentance towards God and faith in our Lord Jesus Christ.

It is not, then, for sectarian or party ends, but ultimately, for the promotion of the great practical truths and duties of the gospel, that we labour, in our endeavours to disseminate the plain and simple principles of Unitarian Christianity.

Mr. Ripley concluded his remarks by referring to the great efficacy of these truths in the improvement of the heart and life, and to the power which, he had learned by experience, they possessed in the hour of sickness and death, among Christians of every variety of faith. It was the declaration of an eminent clergyman of the Church of England, of the Evangelical school, a short time before his death, that he was convinced that religion did not consist in the nice distinctions of different sects, but in repentance and faith; and, said Mr. Ripley, as far as he had had an opportunity of observing, this sentiment was very general in seasons of great trial: he had visited many on such occasions, members of churches far removed in doctrinal opinions from his own, but had always found the undisputed truths of Christianity a sure support for the afflicted or the departing soul. For these reasons, among others, he felt an unshaken confidence that they were the wisdom of God and the power of God unto salvation, and as such, he hoped they might find admission to every heart.

Mr. Ripley was followed by the Rev. Mr. Farley, of Providence.

Mr. Farley rejoiced most devoutly that the time had at last arrived, when Unitarians could appear thus publicly, thus unitedly, in behalf of pure, practical Christian piety; when their voices were raised, not merely in defence of what they believed to

be doctrinal truth, but to inculcate and enforce the necessity of admitting the strict and uncompromising morality of the gospel to operate universally and thoroughly upon the human soul, in all its energy and power. He, therefore, most gladly and heartily responded to the sentiments of his brethren who had preceded him. Still he believed that with all this, Unitarians must still appear, perhaps for a long time, distinctively as a sect. And he desired and hoped that they of this city and vicinity would be ready to extend their sympathy to their brethren, who had still to encounter a virulence of prejudice and opposition, of which themselves might now in a great degree be rid. Away from this immediate neighbourhood, at least, there was no scene or situation where such was not the case. It was not simply that we are abused, misrepresented, slandered in the pulpits or the public journals of those who differ from us,—those attacks might be borne. But it was not in human nature not to feel, and feel deeply, when we found the unhallowed spirit of sectarianism entering into and disturbing the peace of home—alienating from one another the members of the same family—and even at the bed-side of the sick and the dying, or in the midst of bereaved and mourning friends, watching every movement, and scrutinizing the prayers which were offered for the departing soul or afflicted survivors, to find the evidence of dangerous or ruinous heresy.—God forbid, however, that we should meet this in a similar temper. It was not our indignation which was called for, but our pity. And it should be esteemed by all of us as our bounden duty to show in such scenes, yes, to show everywhere, by our conversation, by our lives, that our faith was not a thing of the lips but of the heart, that we valued it for its operation upon human character, its tendency to advance and secure human happiness, by placing it upon the

only immoveable basis—a holy and Christian life.

Mr. Farley proceeded to urge upon the audience, especially upon his brethren from abroad, the value and importance to the cause which we advocate, of public meetings at which might be discussed the great principles of our common faith. These awakened a spirit of inquiry, and what was a very great advantage, introduced laymen to a part of the direct labour of inculcating and enforcing the truth as it is in Jesus. This was a great gain. Men were too apt to take words from the mouths of clergymen, on these subjects, to be words of course. But when laymen were roused by a sense of duty to the work, their words told with tenfold power.

Mr. Farley could bear witness of the good effects of such meetings, by his own observation and experience in the city where he resided; and he could not but hope that they would become more common in various parts of our country, with the design not simply of defending Unitarian views of scripture doctrine, but of inspiring and enforcing a deeper sense of Christian duty, and a more earnest and unretiring devotedness to the grand, practical results of Christian truth.

The Rev. Mr. May, of Brooklyn (Connecticut), next addressed the Meeting. He commenced with the remark, that he had never felt more deeply impressed than now with the importance of our relation, as a body of Christians, to the community around us. He felt cheered and animated by what he had seen and heard.

In regard to the charge of our having taken the ground of a sect or party, said Mr. May, if it is in any sense true, it is because we have been compelled to take this ground. We have united, not for the purpose of swelling the power and influence of a party, but for the defence and promotion of what we deem the principles of Gospel truth and pure Chris-

tianity. Let us give practical evidence that it is really so. There are some who think we cannot do too much against Orthodoxy. He had no sympathy with such a sentiment. He disliked it. There are many respects in which such opposition would abridge a good influence. He saw many things to approve in his Orthodox brethren, and he rejoiced in them. It was his earnest desire that there should more and more prevail, among Unitarian Christians, a serious and deep sense of the responsibility of our condition,—of the obligations of personal holiness, as well as of activity, in disseminating Christian truth. He rejoiced in the daily evidence we have of the increasing prevalence and practical operation of these views of duty. Let them prevail. They are the true fruits of the plain and simple principles of the Gospel which we have embraced, and cannot fail, in due time, to conquer opposition to our views, and to compel assent to them as true Christianity.

The Rev. Mr. Sullivan, of Keene, after some pertinent introductory remarks, desired to call the attention of the meeting to the condition of those of our brethren at a distance, who, though not *near us*, are *of us*, and take a deep interest in our proceedings, and earnestly look to us for encouragement and sympathy. Their wants are deeper than we can know or feel. They are in a condition of trial and temptation. Removed, as many are, from those with whom they can have religious sympathy, and surrounded, perhaps, by those who are opposed to Christianity, and to all religion, from having mistaken its true character by knowing it only in its corrupt forms,—they have much to struggle with, and are in pressing need of our sympathy, encouragement, and support.

The late religious excitements, said Mr. Sullivan, have been referred to, and their unhappy tendency lamented. Their undoubted influence had been,

in many places, to drive off intelligent men from Christianity. Infidelity springs up boldly, and ensnares and deludes many, who, under rational religious instruction, would become ornaments and able defenders of the Christian faith. These circumstances call loudly for our help, to redeem those who are thus tried and tempted from their perilous and evil condition. Mr. Sullivan desired to raise his voice and excite a proper sympathy in behalf of such, as well as of those of our distant brethren who are tried and pained not less by the privation of religious privileges, than by the prevalence of religious indifference, and infidel principles around them. They want an outstretched hand of sympathy. They wait for it now. They walk but weakly and tremblingly. Let us strengthen their tottering steps.

Alden Bradford, Esq. of New Bedford, followed Mr. Sullivan. Though he had not been hitherto actively engaged in promoting the interests of the Unitarian Association, he had not been indifferent to its objects. He had read its Annual Reports, and he approved its measures, and had sympathy with its friends. He was a Unitarian, in the simple and legitimate sense of the word. And he felt that it was an honourable and glorious company of believers with whom he was associated. The Apostles of Christ were Unitarians; Jesus Christ himself was a Unitarian. He could show from Ecclesiastical History, that Unitarianism is an ancient doctrine; that it is not, as has been said, a modern invention of the young men of the present day. He could testify, that when a student at Cambridge, forty-five years ago, there was but one person among the officers and theological students who was not a Unitarian; and among the believers of this doctrine, at that time, he would name the venerable professor Wigglesworth. Nor was their faith singular. Many clergymen in various parts of the commonwealth embraced

it. Of fifteen clergymen in the Old Colony, ten were Unitarians. It was so, also, in other counties, to a considerable extent, particularly in Essex.

But Unitarians have been an abused sect. It is even pronounced, *ex cathedra*, that we have discarded the Bible; 'that we build not on the Bible.' He would not call such a representation by the name to which it is justly entitled. He would only say it was a mistake. He could not view such misrepresentations in any other light than as decidedly unchristian. He hoped that the young and active, who were engaged in promoting the important and benevolent purposes of this institution, would go on with zeal and courage, and have the happiness to see their best wishes fulfilled in the wide-increasing spread of pure Christian knowledge, and practical religion.

Rev. Mr. Muzzey, of Framingham, said, he had derived pleasure from the kind, serious tone of the remarks of those who had preceded him. He desired to encourage a spirit of kindness not only toward those who differ from us, but those even who treat us with obloquy. A clergyman is supported in the labours and trials of his calling, not by his belief that the opposition he meets comes from bad motives, but by the consciousness of doing his own duty faithfully, of holding himself the truth, and cherishing a kind spirit towards all mankind. If such a spirit were more universally cherished, and a more free intercourse encouraged by Christian brethren of different names, mutual benefit would be received. He believed that Unitarians had lost something to the cause they value, by refraining from some good measures, because they had been previously adopted by other denominations. If it be true that we have at any time betrayed this weakness, let us do it no longer. Let us show by our kind and Christian spirit that we are the lovers of all men; and

by our candour that we are the lovers of all truth; and that in all our efforts in behalf of Unitarian Christianity, our most earnest desire and solemn purpose is to promote the highest practical efficacy of the gospel.

Rev. Mr. Brooks, of Hingham, addressed the meeting briefly, on the benefits which would result to the cause of liberal Christianity from a greater attention to biblical learning. It was important that greater means be provided for the encouragement of thorough scholarship, with a view to a more accurate and perfect translation of the Scriptures.

Rev. Mr. Farr, of Gardner, followed Mr. Brooks. We profess, said he, to hold the true Christian faith, the faith of the three first centuries. Let me inquire if we have the spirit of the believers of those times. Have we their strength of faith and religious courage? He had been pleased with the promptness and zeal manifested by a Roman Catholic with whom he lately chanced to travel, in defending his faith when referred to in conversation. He desired to see all who profess the Unitarian faith manifesting a similar readiness to vindicate the truth and the scriptural and saving character of their principles. Let Unitarians, wherever they go and hear their faith assailed and misrepresented, avow themselves Unitarians,—Unitarian Christians. And let them prove the correctness of their faith, not merely by words, but by exhibiting in their lives its fruits of piety and holy living.

Mr. F. alluded to the lamentable progress of infidelity in our land. How shall we treat this unfortunate class of our fellow citizens? Shall we come down upon them with harshness and crimination? Or shall we treat them with Christian kindness and forbearance? He hoped none were in doubt what was our duty in this respect. Let us speak to their feelings. Let us show

by the gentleness and kindness of our demeanour towards them, as well as by the power of our arguments, that Christianity has a vital efficacy, a humanizing and elevating influence on the characters and tempers of those who truly receive it, and we shall thus win their attention to its evidences. Mr. F. spoke of the want of books adapted to the minds of the doubting and disbelieving. He hoped this want might be soon supplied. In conclusion, he desired devoutly to thank God that he lived in a land where he could freely and without fear avow his belief in Unitarian Christianity.

Rev. Mr. Sewall, of Danvers, expressed the satisfaction he felt in having witnessed the animation, the zeal, and the truly Christian spirit which had characterized the meetings of Tuesday and this evening, and his gratitude to God for the opportunity of joining with his brethren in expressions of mutual sympathy and encouragement in their Christian labours. The consideration that, of those present, some, before another anniversary, will have passed to their final account, should stimulate all to diligence in the faithful discharge of duty, by labouring to extend more widely the knowledge and practical influence of the pure gospel of Christ.

The motion for the acceptance of the Report having been unanimously passed, the meeting was closed with prayer by the venerable Dr. Bancroft, who devoutly commended to the care and guidance of Almighty God, not only the company there assembled, but the universal brotherhood of man, and the best interests of Christian truth, charity, and holiness.

The impression of this evening altogether was delightful. Never have we witnessed one more delightful. The spirit was that of exalted, expanded, pure and devoted piety. And we are persuaded that there are very few, if one, of that large as-

sembly, who went away without feeling that there is something in Unitarianism, which, if its professors are true to it, can touch the heart, nerve the arm, kindle the highest and holiest affections, exalt and save the soul. We rejoice in this meeting, and we earnestly wish that every Unitarian, whether he takes the name or not, and every friend and foe of Christianity, had been present. It would have done much to make them more charitable, more humble, more devout, and more determined to lead holy and useful lives.—(*Christian Register*.)

Recent Religious Movements in America, a Letter to the Unitarian Advocate.

In former communications, I have given some information, and made remarks, on the religious movements of the present day; particularly those which have distinguished the very last season. I expressed the opinion, more than once I believe, that although we object to these movements, these extremes and excesses in religion, although we think them unwarranted and unfavorable, yet as Unitarians we have nothing to fear from them. To this opinion I have received confirmation almost every day for several months past; called as I have been to visit different parts of the State, and having opportunities of witnessing the effect of what may be called the extravagant as well as the exclusive system. That this system is doing much for 'our cause'—to use the language of the times—I am fully persuaded; and I will give some facts in support of the opinion.

In Middlesex and Worcester counties, there are, to my knowledge, at least six towns, which have heretofore been in quiet attendance on orthodox ministrations, but are now taking public, legal, and decided measures for the introduction and establishment of liberal preaching.

These measures have been adopted in several, if not all these towns, within the last three months, and in direct consequence of the extravagance of the dominant party, and particularly through the 'four days' meetings.' I mean that these meetings and the excesses to which they have led, have been the immediate occasion of this simultaneous and strong movement on the part of the more liberal. Unitarians there have been, for many years, decided and known Unitarians, in all these places. But they have either been so much a minority as to think it their duty to be quiet, or they have preferred peace to division, and, however strong, have taken no advantage. But these recent extravagances, accompanied as they have been in some instances with violent denunciation and exclusion, have been a little too much for their philosophy or their religion to bear. They have seen that the time had come to act as well as to think, to try and use their own strength, to stand forth on open high ground as the advocates of a rational as well as earnest faith, and bring reason and religion fairly into the conflict with fanaticism and bigotry. This they have begun to do, and already the consequences are far more favourable, than could so soon have been expected, to the views we hold and the interests we cherish.

In the town of G—, in the county of Worcester, where the preaching has long, if not always been orthodox, a four days' meeting was lately held with no little vehemence. As soon as it was over, many of the society declared they could not endure such things patiently, and would now see what could be done of an opposite character. They called a meeting of the parish at once, and by a vote of about one hundred and fifty to eighty, dismissed their minister. It being the condition of his settlement that he should have six months' notice of such a step, they voted his salary

for the six months, but declared it their intention to supply the pulpit themselves during the interval, leaving him entirely at liberty. This was a more prompt and decisive measure than any I have known Unitarians to adopt in similar circumstances. However great their majority and undisputed their power, they have usually deliberated long, made concessions, proposed some compromise, yielded at least half their lawful rights, until compelled to assert them. This yielding and conciliating course—conciliating in its design at least—has seldom answered its purpose; and I am inclined to doubt its expediency in almost all cases. They to whom such concessions are made, are either not disposed or not capable of appreciating them. They never yield anything themselves, and they cannot understand or reciprocate the disposition of others to yield anything. On this account I have hardly known a case in which Unitarians have not lost rather than gained by these concessions. They get no thanks, but something very unlike thanks. They would do better to maintain always their rights, and exercise their civil and religious privileges with a mild, liberal spirit, but resolute and unalterable purpose.

The town of L—, in the same county, has always had a large number of professed Unitarians, some of them members of the church, but remaining under the ministration which the majority were supposed to prefer. Their minister used formerly to exchange with Unitarians, but has not done it for some time past, though he has always told his liberal parishioners that his not exchanging was only a prudential step, not owing to any conscientious scruples of his own. Lately he has had a four days' meeting, &c.—and now finds that he has conscientious scruples himself as to holding any ministerial intercourse with Unitarians, and has refused to do it, when formally and respectfully

requested by a large number of his best people and principal supporters. Not only so, but his church has altered the form of invitation to communion, in such a way as to exclude Unitarians, who before were admitted. The consequence already is, that about a third of his parishioners have resolved to have regular Unitarian preaching some evening in the week, and have applied to some clergymen for that purpose; and I trust their application will not be in vain. For whenever Christians are thus deprived of their equal rights and dearest privileges, excluded even from the Table of their Lord, to which he has invited and commanded them to come, excluded too by those whom they have long helped to support, they ought to be aided by their brethren and all friends of religious freedom. Liberal ministers ought, in my opinion, not only to be willing but to take pains and make great exertions to carry to them those privileges from which they are so unjustly debarred.

In two other important towns in that county, votes have been passed in town meetings, expressive of marked disapprobation of the extravagances of the Orthodox, and a determination to have liberal preaching occasionally at least. Although the subject has now been called up for the first time publicly, it is found that the liberal voices were many more than had been supposed by either side, and their power sufficient to change completely the existing state of things. And this they will soon do, unless they are allowed to share the privileges which belong equally to all. It is remarkable how different is the course taken by the two parties in these circumstances. The one, however strong they may be, able often to do anything they wish, legally and fairly, yet remain quiet under a most unequal dispensation, relinquishing for the sake of peace half or the whole of their rights, and suffering encroachment

and abuse until their forbearance is made a crime, and they are actually driven to choose between resistance and destruction. The other party, however small and feeble, are never easy till they have not only some but all power and privilege in their own hands, refusing to make any accommodation, even appearing to regard disorganization, disunion, the breaking up of friendships and neighbourhood, as a cheap price, with which to purchase and secure their own entire dominion. And when all is done, the inference they draw from these opposite courses, is, that the former are wholly indifferent to religion, while the latter value it more than all things else. What logic! What religion! 'Blessed are the peacemakers, for they shall inherit the kingdom of God.'

There are several towns in Middlesex county, in which movements have recently been made by the liberal-minded, similar to those I have mentioned. In Hopkinton, public measures have been taken and made known through the papers of the day. A particular account of their proceedings was given in a late number of the *Christian Register*. I will only add to that, that according to the votes there recorded, they have had a third service several weeks on Sunday evening conducted by Unitarian clergymen, and attended, I am happy to say, by the aged senior pastor of the society, who expresses feelings which would prevent all difficulty, if they were generally cherished and exercised by his brethren toward those who differ. The junior pastor is to leave the society in March, but the act of dismissal does not extend, as I understand it, to his elder colleague.

The town of B——, in Middlesex, affords a striking illustration of the truth of what I just said about the yielding temper and its opposite. In this town, I believe, two-thirds of the voters are liberal—a majority certainly. A short time ago, they

asked permission of their orthodox minister and his particular friends to have four Sundays in the year for their own use, that they might hear liberal ministers. They were refused! Two-thirds of the town wished only to have four days out of fifty-two to themselves, consenting to hear and to support orthodox preaching the other forty-eight, and were refused! Finding that a request so extremely, so extravagantly moderate, we might almost say, was denied them by a minority, they said at once that if they could not have so little, they would *take* a great deal. They therefore voted to use the house of worship two Sundays in each of several months. I am not sure how many, but less by a good deal than they could claim. They are now hearing Unitarian preaching such a proportion of the time.

In another neighbouring town, they have just dismissed their orthodox minister by a vote of two-thirds of the whole town. I have other places in mind, in which something of the same kind has been done; but as I have not personal, accurate knowledge of their movements, I will not attempt an account. I have stated enough to sustain me in two conclusions.

First, it is plain that the assertion made so often by the Orthodox, particularly in the Spirit of the Pilgrims—that we oppose four days' meetings and the like measures, merely because we fear their effects upon our own ranks—has no support in fact, if it have in reason. We predicted and we see all around us, that the effects are decidedly good for us as Unitarians, disgusting many with the opposite system, and shewing all the necessity of fearless and immediate action. And if we did not fear, that many who are driven from orthodoxy will be driven from all religion; if we did not think it always wrong to desire or permit evil that good may come, partial good from great evil, we should rejoice rather

than lament over these extravagances. After all, I must say for myself, it is not the principle of these multiplied meetings and unusual exertions that I object to, but the way in which they are conducted, the enormities in doctrine and conduct which they are allowed to sanction. The meetings themselves and the exertions may be right, may be needed, for religion's sake—but this is a question of some difficulty, on which I will not enter here.

Again—it is to be observed as of some importance, that all these towns of which I have spoken have for many years, we may say always, been subjected to orthodox influences, and no other. They have had no Unitarian preaching at all, and in most of them little Unitarian reading. In such circumstances, how has it happened that they have come out so generally anti-orthodox? Is it not singular, that so many Unitarian Societies have been formed, and so many more are now forming, in the hands of Trinitarians? One would suppose it might check a little the tone of confidence with which they assert the intrinsic power, the obvious truth and excellence of their system, when they see that another and very different system is sowing its seeds in the very soil on which they are labouring, and all they do seems but to quicken the enemy's tares, causing them to spring in rank profusion and crowd out all else. May it not be, that they are striving to destroy the seeds which the God of nature has himself planted, and therefore striving in vain?

The ninth half-yearly Report of Dr. Tuckerman's labours as Minister at large (or Domestic Missionary) in Boston, U. S., has just reached us. We regret to see that his philanthropic labours were suspended, by dangerous illness, for several weeks. His visits during the six months ending May 5th were 1321, divided between 415 families. He strongly

expresses his wish for an assistant, and his conviction, from the effects produced, that this ministry will become a permanent institution. It appears that New York (the Unitarians, there we presume) was about to follow the example of Boston.

IRELAND.

Correspondence between the Members of the Eustace-Street Congregation, Dublin, and their late Minister, the Rev. James Martineau.*

Rev. and dear Sir,—It being the wish of some of your friends here (whose names are annexed) to give some expression to the sense which they entertain of your talents, zeal, and private worth, we are deputed to convey to you the assurance of their sincere regard.

It is apparent that a difference of opinion exists upon the circumstances which led to your resignation. We shall therefore confine ourselves to a subject with respect to which there is no diversity of opinion. Some of your friends think with you that the royal bounty acts as an impediment to true religion; whilst others conscientiously consider it an indispensable support. But we all cordially unite in unfeigned respect for the lofty integrity manifested by its rejection. Here, as in every other part of your life and conversation, while among us, we recognize an honest man; and, differing as we do about other matters, we all know how to appreciate this 'noblest work of God.'

Nor can we, keeping in view the right of private judgment on all points, refrain from expressing our high admiration of the ministry of one who so fully and fearlessly declared what in his conscience he believed to be the whole counsel of God, and who has never been dis-

* For the reasons which led to their separation, see Mr. Martineau's admirable letter on the receipt of the Parliamentary Grant by the Presbyterian ministers of Ireland, inserted in the *Monthly Repository* for December last.

posed to assume any authority over the opinions of his people, but, on the contrary, has been most anxious that they should think for themselves.

In entreating your acceptance of the accompanying tribute of sincere regard, we rejoice at the opportunity thus afforded of expressing our sentiments. You have now entered on the discharge of other pastoral duties. —That these may be a source of happiness to yourself, and advantageous to your people, is our earnest hope; and we entreat you to be assured that your character, public and private, has deeply interested numbers in your welfare, and that you leave behind you many warm friends.

JOSEPH HONE,
JNO. CLASSON,
R. M. PEILE, Jun.
R. HUTTON,
WM. DRENNAN.

Dublin, July 14th, 1832.

[77 signatures followed.]

ANSWER.

Dear and generous Friends,—The munificent expression of regard which you have conveyed to me in the name of many from whom I have grieved to disserve myself, has touched and humbled, while it has encouraged me. It has touched me by adding an overpowering claim on a gratitude already due, and already felt, towards those among whom the first years of my active life have been happily passed. It has humbled me by reminding me how much more I should have done to merit an approbation so generously disproportionate to the value of my ministry and character. And it has encouraged me by assuring me that acts of simple duty are never without their sympathy, and that these are times in which, to the earnest lover of truth and righteousness, faith in man is a feeling scarcely less appropriate than trust in God.

The principle involved in the act which led to my resignation, I am content to leave to the decision of that enlightened public opinion which

will be the natural result of candid and frequent discussion. It is enough for me to hope that to that discussion the events in which I have borne a share may give some impulse; and that, with my present convictions, any course but that which I have pursued would have exposed me to the just reprobation of upright men, and the scorn of my own mind. I beg you to assure the friends in whose name you have acted that, through whatever future scenes Providence may conduct me, I shall retain a grateful remembrance of their wholly-unmerited generosity and feebly-merited regard, and desire their best welfare with an earnestness undiminished by separation.

Believe me ever

Your grateful and faithful

JAMES MARTINEAU.

REMONSTRANT SYNOD OF ULSTER.

THIS reverend body assembled in the meeting-house of the Rev. James Davis, of Banbridge, on Tuesday, 17th July, for the purpose of holding their annual meeting. The late Moderator, the Rev. F. Blakely, commenced the proceedings, by preaching from 2d Corinthians, iv. 5.—“For we preach not ourselves, but Christ Jesus, the Lord.” From these words, he proceeded to point out, at considerable length, the insufficiency and presumption of human authority, interposed instead of the book of revelation; and showed, that, taking Christ for his Master, he neither could nor durst admit of any interference, on the part of fallible men like himself. He contended, that creed-making was a device of priests, whether Protestant or Catholic, resorted to for the purpose of supporting their own authority and influence. He next gave a luminous view of the preaching of Christ and his Apostles; and concluded by vindicating the claims of Unitarians to the character of Christian teachers. The discourse, considered merely in reference to

the ability which it manifested, was strongly characterized by great power and eloquence. Of this, the best proof was afforded by the deep interest with which it was listened to, by a very crowded audience of persons of various religious denominations, although it occupied nearly two hours in the delivery. We understand, that the sermon is to be published, together with one preached by the same gentlemen, at the meeting of Synod last year in Larne. After Mr. Blakely had concluded, he constituted the Synod by prayer. He then requested that a successor might be chosen to him. The Rev. Mr. Davis, and the Rev. Mr. Campbell, of Templepatrick, were then put in nomination; but the latter gentleman having begged leave to waive his claims, the Rev. Mr. Davis was unanimously chosen Moderator for the ensuing year. The clerk then proceeded to read the minutes of last year, out of which nothing of general interest arose; and the Synod adjourned at six o'clock, till ten the next day.

The Synod met the next morning at ten o'clock, when the minutes of Tuesday's meeting, relative to the recognition of the Remonstrant Synod, by Government, as an independent body, and a communication from the General Assembly of America, to the General Synod of Ulster, were read. Some conversation arose, on reading the overture of last year appointing a Committee to watch over the civil rights of this body, respecting the returns which have been made to the Government of this country of the number of the Presbyterians in Ireland; and, in consequence of some information which was given to the Synod by some of its members, it was resolved, that the Committee for watching over the civil rights of the Remonstrant Synod, appointed at its last meeting in Larne, be continued; that the Rev. F. Blakely, with I. W. Glenny, Esq., Mr. Emerson, and Dr. Stewart, elders, be added to it; and that the Ministers of this Synod shall

immediately make returns to this Committee of the number of seat-holders, and others, for whom they respectively officiate: and that the Committee shall take such steps as may seem expedient to them, in consequence of these returns.

Mr. Charles M'Alister, a student of three years' standing, who has hitherto been under the care of the Presbytery of Bangor, in connexion with the General Synod of Ulster, having expressed his wish to be taken under the care of the Remonstrant Synod, was placed, at his own request, under the care of the Remonstrant Presbytery of Bangor.

At twelve o'clock, the Rev. Mr. Glenny preached an eloquent and impressive sermon, from Matthew xx. chap. 26th, 27th, and 28th verses. The Reverend preacher took an opportunity of tracing the progress of that departure from the simplicity of the Gospel, which grew up, as he alleged, into the unscriptural domination of the Church of Rome; and, which, since the days of the Reformation, has continued to infect the Christian Church. The Rev. Gentleman proceeded to show, at great length, and with much ability, the evils which have resulted from the assumption of the unscriptural power, by some portions of the people, of deciding on the points of faith which it is necessary that all who attached themselves to the Christian Church should hold.

The result respecting Mr. M'Clean and the congregation of Creggen was, that a Committee of the Synod was appointed to meet at Creggen, on Friday, the 27th instant, to institute a rigid investigation into all the circumstances which led that congregation to secede from the Synod of Ulster, and to request to be taken under the care of the Remonstrants.

On Thursday morning, the Synod met at ten o'clock. After the reading of the minutes of the last Session, a letter was read from the Rev. George Harris, of Glasgow, as Secretary of

the Scottish Unitarian Association, containing a resolution, passed at the last meeting of that Society, congratulating the Remonstrants on the victory which they had achieved over religious bigotry and intolerance. A letter from the Rev. James Armstrong, Clerk of the Synod of Munster, was also read, from which it appeared, that that Synod approved of the triennial meeting of the three non-subscribing bodies, (the two Synods and the Presbytery of Antrim,) proposed by the Remonstrants, at their last meeting; but expressed a doubt of the possibility of effecting so desirable an object, from the local situation of the several bodies. The Synod of Munster, however, expressed a wish, that a deputation of the Remonstrants might be appointed to attend their next meeting in Dublin, and to confer with them upon this subject. In consequence of this request, Messrs. Porter and Blakely were appointed to attend the next annual meeting of the Synod of Munster.

Mr. Montgomery, in an eloquent speech, directed the attention of the Synod to the necessity of providing, with all possible speed, adequate theological instruction for the students under their care. At the same time he pointed out to them the impossibility of appointing a respectable permanent teacher of theology during the present winter; and concluded by proposing, as a temporary expedient, until the Synod might be in a situation to make such an appointment, that a Committee be named to consult with the Presbytery of Antrim, and to obtain from them aid and counsel, in the theological instruction of their students, during the ensuing Session. To this proposition the Synod unanimously acceded.

A conversation of considerable length took place, respecting the Fund of the "Association for the Protection of the Rights of Conscience," and the steps which should be taken by the Synod for increasing

that Fund. Several plans were suggested by different members; but the conclusion at which the Synod arrived was, that they should make a respectful application to the trustees of the Fund, requesting them to send such deputations as they might deem proper to the several towns in Ireland; and that the Ministers of this body should be instructed to assist the deputations in obtaining subscriptions.

The Synod then proceeded to pass several overtures of considerable importance; and we regret that our space will not permit us to give even a brief outline of the eloquent speeches, fraught with the most useful instruction, delivered by the movers and seconders, on introducing those overtures to the notice of the Synod. We can, at present, only mention the objects contemplated by the resolutions. The first was, that a Committee should be appointed to compose or compile a volume of prayers, suitable for the use of the families connected with this body. The object of the second was, to appoint Sunday, the 16th day of September next, as a day of thanksgiving to Almighty God, for the great blessings which this Synod have experienced at His hand. The third overture recommended to the Ministers of the Remonstrant Synod, the propriety of holding occasional meetings at convenient places, in their respective parishes, for the purpose of affording familiar instruction to the young and inexperienced of their congregations. In the next overture, the Synod enjoin the respective Presbyteries, in their connexion, not to sustain as a piece of judicial trials any sermon delivered before them by the students under their care, which shall not be repeated, (not read,) that by this means, the students may acquire greater fluency and energy in the delivery of their public discourses; and it is recommended to probationers to continue the same salutary practice. By the

last overture, the Synod, after expressing their regret that the system originally adopted by the Kildarestreet Society had been so perverted by the injudicious zeal of some of its supporters, as to deprive that Society of the confidence of the people of this country, resolve to present petitions to both Houses of Parliament, in favour of the new system of National Education, proposed to be adopted in Ireland.

The thanks of the Synod were then voted to Mr. Joseph Glenny, of Newry, and to Messrs. Alexander and John Montgomery, of Belfast, for their kindness in devoting their time and professional labours to the cause of the Remonstrants in their difficulties; and, also, to the Rev. James Davis, and the respectable inhabitants of Banbridge, and its neighbourhood, for the attention which the Remonstrants had received at their hands during their sittings. The Synod concluded with prayer.—(*Bible Christian*).

HOME INTELLIGENCE.

Southern Unitarian Society.

REPORT of the Committee read at the Annual Meeting of the Members held at Newport, June 27, 1832. Dr. Carpenter in the chair.

IN presenting the Annual Report to the Members, the Committee have reason to express their belief that the Society has been as useful in the accomplishment of its objects during the past year, as at any former period. It has been the means of placing many valuable controversial works in the hands of those who, probably, would not otherwise have possessed them; it has aided the cause of piety and virtue by its practical and devotional works; it has assisted in the instruction of the young by its Sunday School and other publications; and it has promoted the genuine knowledge of the Scriptures by the diffusion of small tracts, expressly calculated to re-

commend the principles of Unitarianism. While your Committee rejoice in the continuance of all these methods, contemplated by your Society for the promotion of the "truth, as it is in Jesus," they would beg leave, at the present time, to call the attention of the members to the advantage of apportioning a considerable part of the amount of their subscriptions to the nomination of the *smaller* tracts of the catalogue for gratuitous distribution among their neighbours. A difficulty has sometimes been felt in finding suitable *opportunities* for the distribution of such tracts. Your Committee, in compliance with the wishes of some members of the Southern Unitarian *Fund* Society, at the last Annual Meeting at Portsmouth, beg leave to suggest that a portion of such nominations might be distributed at the doors of the chapels, at such times as the Missionary of that Society makes his periodical visits to the different congregations in the district. Any member who felt disposed to make use of his subscription for this purpose, by placing his tracts at the disposal of the Missionary, or other suitable persons, might thus be assured of their being distributed with a probability of their producing the most desirable results. The members of the Southern Unitarian Society, in particular, who are connected with the Newport congregation, have also an opportunity afforded them of distributing tracts at the close of the monthly meetings, held in the chapel, on the first Tuesday in the month, for the perusal of tracts and the communication of religious intelligence. A considerable number of useful tracts have thus been dispersed, and, it is hoped, much advantage may attend a continuance of the same plan.

In the Catalogue of the Society, this year, will be found a portion of the tracts published by the "American Unitarian Association," which are admirably adapted to promote

the purposes of this Society, and may be regarded as the most valuable addition that has been made to its list for many years. It is sincerely believed that, by the wide circulation of these tracts, in addition to those which are of "pure English growth," the knowledge of our sentiments will be greatly increased, and the progress of Divine Truth much advanced. The service which English Unitarians rendered the cause, in awakening the attention of America to the long-neglected but genuine doctrines of the Gospel, by the writings of Lindsey and Priestley, will thus be amply repaid by the assistance English Unitarianism may receive from the delightful productions of her Channing, Tuckerman, and Ware.

There is one book in the Catalogue of your Society which your Committee would beg leave particularly to recommend for distribution. At a time when so much unmerited obloquy has been thrown upon Unitarians by persons connected with the British and Foreign Bible Society, when some of its more bigoted members have seceded from it, rather than associate with Unitarians in the circulation of the Scriptures, and when even those who advocate co-operation with them affect no concealment of an illiberal and hostile feeling toward them, defending a union with them solely on the ground of *expediency*, it may become a matter of importance to Unitarians, and especially to such of them as deem it advisable to have no connexion with that Society, to make such Societies as yours "established for promoting the genuine knowledge of the Scriptures, and the practice of virtue, by the distribution of books," in some measure supply the want of a *Unitarian Bible Society*. This, your Society may now do to a greater extent than formerly, as its Catalogue contains, in addition to the "Improved Version," so well known and highly appreciated, "Pal-

frey's New Testament," conformed to the text of Griesbach; a translation which, from its not deviating from that in common use, except where the true meaning of doctrinal passages renders it absolutely necessary, is, perhaps, better suited for general distribution and popular use than the Improved Version. Your Committee think that they may safely recommend that version for private perusal, as well as for distribution among the poor, as being, in many respects, preferable to that in common use.

Your Committee, having examined the Treasurer's accounts, are happy to state that the funds of the Society are in a satisfactory condition. In delivering up their trust into your hands, they entertain the hope that the state of the Society will afford you satisfaction, and that the present meeting of its members will be productive of an increased zeal in its support and encouragement to persevere in the good work of emancipating the minds of our brethren from prejudice and error, and building up ourselves and others in the knowledge of the true doctrines of the Gospel. They cannot conclude their Report better than by urging you to increased exertion in support of this Society, in the words of an eloquent address, delivered before the Lancashire and Cheshire Tract Society, by the Rev. Mr. Robberds. "Thus, fellow-Christians, it appears that our Tract Society may be made useful for the promotion of genuine Christianity, and its proper accompaniments, Christian virtue and piety. Nor shall we whilst thus using it be merely the ministers of good to *others*. Often, I should think, a portion of the benefits will be found remaining with *ourselves*. Often, most probably, shall we, ourselves, receive valuable impressions as we cast our eyes over the pages which we propose to put into the hands of others. And thus our concern for the welfare of others, and

our care for their souls, will be blessed to our own admonition and improvement. I trust there are some of us who, before now, have felt this in their own experience, and can truly say of such charity, 'it blesseth him that gives, as well as him that receives.'

EASTERN UNITARIAN SOCIETY.

THE Twentieth Anniversary of the Eastern Unitarian Society was held at Framlingham, on the last Wednesday in June, and the following day. On Wednesday evening, the Rev. Henry Hawkes, of Norwich, introduced the service, and the Rev. Henry Squire, of Yarmouth, delivered an interesting and practical sermon, on "The Christian duty of avowing and extending our religious opinions," from Luke xii. 8, 9.—"After commenting on the noble example of our Saviour's apostles, the preacher applied the words to the present state of Christendom, noticed some objections to active exertion in diffusing our peculiar sentiments, and showed the Christian obligation we are under to employ it. He suggested, in conclusion, the manner and the means by which this may be best effected; recommending mildness and freedom from the *unholy* spirit of party, and preferring judicious conversation to either books or preaching for accomplishing the desirable end."

After service, the friends from a distance, and many of the congregation, adjourned to the inn, where supper was prepared; and the rest of the evening was spent partly in social conversation, and partly in discussing subjects of general interest, proposed at the time.

The next morning, the introductory part of the service was conducted by the Rev. Jerom Murch, of Diss; and the Rev. Henry Hawkes delivered a sermon from Luke xiii. 7, to show that Christian controversy was a universal reformer and friend

of peace. He first entered upon a refutation of the prevailing objections to religious controversy ; showing that, in almost every instance, they were grounded on the abuse of the thing, or proceeded from a disposition to unreasonable inactivity. He then brought forward arguments for it ; showing that Christian controversy was perfectly amiable and benevolent in itself ; urging that it was necessary, in order to withstand the objections to the Christian religion ; to remove the corruptions of ignorance, servility, and superstition from Christian worship ; and, even among more enlightened Christians, to establish more rational views of the nature of the Scriptures themselves, and the doctrines they contain. He maintained, that to every one who believed he might make it serviceable to these ends, Christian controversy became a positive duty. He advised, therefore, that all our associations, ministers, congregations, and every individual Unitarian, should do whatever they could, in their respective spheres, to reinforce the work with tenfold energy ; and that they should encourage our periodical literature to take a still more commanding stand in the struggle for moral and religious reform. And he concluded with applying the subject to the present times ; showing that, now that the people had begun to feel and enforce their supreme right in civil government, Christian controversy was more than ever necessary, to free Christ's religion from all enfeebling mixtures, and to cherish a yet far more elevated moral tone among the people.

After service there was a more than usually interesting meeting for transacting the business of the Society : — Mr. Alexander, of Yarmouth, in the chair. The Committee's Report stated, among a variety of other information, that during the past year, courses of Controversial Lectures had been delivered at Yar-

mouth, Diss, and the Octagon, Norwich ; and that, at the New Unitarian Chapel, Norwich, a course of lectures had been delivered to the young people of the congregation on Hebrew poetry. At Yarmouth and Diss, the congregations were rather on the increase. The young people of the New Unitarian Congregation, Norwich, had presented the Chapel with a handsome Bible on the preceding New Year's Day. At the Octagon, an apparatus had been erected for lighting the place with gas, which had been done with an elegance in character with the building. At Ditchingham, a room had been opened for public worship by the Rev. William J. Bakewell. Another was on the point of being opened at Mendlesham. And, at Bramfield and Yoxford, there were encouraging signs of a growing interest in Unitarianism. And, in the book department, the report was equally gratifying ; the Society having put into circulation, since the last anniversary, more than six hundred copies of works. Before the meeting closed, it was resolved, — "That this Association feel bound to offer their thanks to his Majesty's Ministers for the plan of education they have adopted for the Irish people, and to express a hope that those Ministers will not suffer that plan to be defeated by a factious and bigoted opposition."

An economical dinner was provided at the inn, where the friends again assembled, to the number of about forty ; on which occasion, Mr. Gaze, of Norwich, was requested to take the chair. When the cloth was drawn, the number was considerably increased. And a pleasant social interest was kept up for several hours ; during which they were addressed on many subjects of local and general interest by their esteemed Chairman, and Messrs. Alexander, Elam Crisp, John Withers Dowson, John Esdail, Henry Hawkes, Henry Martineau, Jerom Murch, Henry Squire,

and Samuel Say Toms. The simple, impressive, and affecting earnestness of the venerable Mr. Toms, "the Patriarch of the District," and the brilliance of Mr. Esdail's eloquence, must have left a lasting interest with all who heard them.

WARWICKSHIRE UNITARIAN TRACT SOCIETY.

THE Twenty-sixth Annual General Meeting of the Unitarian Tract Society, established in Birmingham for Warwickshire and the neighbouring counties, was held at Wolverhampton, on Tuesday, July 31, 1832. In the morning, there was a religious service at the recently-erected chapel in Snow-Hill. The Rev. Samuel Bache, of Birmingham, conducted the devotions of the congregation, and the Rev. Richard Astley, of Shrewsbury, delivered a very able and judicious discourse, from Romans x. 9. The business of the Society was then transacted, when several new names were added to the list of subscribers. Between thirty and forty gentlemen afterwards dined together. Joseph Pearson, Esq., in the chair. The meeting was addressed by the Rev. R. Astley, Rev. S. Bache, Rev. T. Davis, of Evesham, Rev. H. Hutton, Rev. S. Hunter, Rev. R. Kell, Rev. J. Kentish, Rev. R. Lloyd, and Rev. J. R. Wreford, and other gentlemen. The day was spent agreeably and profitably. Many great topics of common interest were dwelt on by the several speakers with much animation, and an increasing attachment to the grand cause of truth, righteousness, and freedom was, it is hoped, promoted by the services and employments of the day.

J. R. WREFORD, Secretary.

THE

BRIDGEWATER CONGREGATION.

THE Rev. William Steill Brown has resigned the charge of the Bridgewater congregation, and has removed

with his family to America: he sailed from Bristol on the 14th of August, in the Pilot, for Boston.

The congregation have sustained a serious loss in his removal, and will long and deeply regret the departure of a Minister, who united with talents of a very high order a kind and amiable disposition, that won the hearts of all who had the happiness of knowing him: that the attachment was mutual may be seen from the following letters. The first is from the Minister to the congregation, announcing his intended departure.

'Bridgewater, July 15th, 1832.

'To the Congregation assembling in Christ Church Chapel.

'My dear Friends,—Although it is known to most, if not all of you, that it is my intention shortly to leave England, yet, in the situation in which I stand as your Minister, there is undoubtedly a propriety in making a more formal announcement of that intention.

'Those of you with whom I have enjoyed the pleasure of daily, and almost hourly, intercourse, must be well aware how long and how profoundly I have admired the religious, moral, and political situation of the United States, and how earnestly I have wished, both for myself and children, to enjoy a situation so favourable in my opinion to the happy development of the moral and intellectual character. I think I now perceive my course clearly marked out, leading to the attainment of larger means of usefulness and comfort to myself, and ultimately to a degree of prosperity to my children, which in this, my native land, it would be absurd to anticipate.

'I cannot separate myself from friends with whom I have lived in such a delightful interchange of kindness and affection,—who have heaped upon me kindnesses I am well aware far beyond my deserts,—without expressing my deep and lasting gratitude, and assuring them that, whatever distance may separate us, I

shall never forget the kind friends I have left behind at Bridgewater, and that my prayers shall often arise to the Father of all Mercies for their moral and spiritual welfare—for their worldly comfort and their eternal salvation.

‘ Believe me,

‘ My dear and valued friends,

‘ Most truly and affectionately yours,

‘ W. STEILL BROWN.’

To this letter the congregation returned the following reply:—

‘ Christ Church Chapel,

‘ Bridgewater, 22nd July, 1832.

‘ To the Rev. W. Steill Brown,

‘ Minister of the Unitarian Congregation,

‘ Bridgewater.

‘ Dear Sir, — In acknowledging the receipt of your letter of the 15th inst., in which you state your intention of leaving your native land to settle in the United States of America, we cannot refrain from expressing the deep regret we feel at the prospect of parting from a Minister whose high character and distinguished abilities have obtained the respect and admiration of Christians of all denominations, and have been eminently successful in allaying the prejudice and bigotry with which the Unitarians have been heretofore regarded.

‘ Connected, as we have been, by mutual ties of friendship and affection, we feel deeply interested in your future welfare; and we earnestly pray that the Divine Author of our Being may conduct you safely to the land of your adoption, and lead you to a situation where your great talents may be employed in improving the moral and intellectual condition of your fellow-creatures, and in providing for the permanent happiness and prosperity of yourself and your beloved family.

‘ Separated, as we are about to be, by the waters of the great deep, few, if any of us, can hope to meet you again in this world; but our fervent prayers shall be offered up to the Fountain of all Good, that, in a new

and better state of existence, to which our hopes lead us, we may renew that delightful intercourse which has been productive of so much happiness to us here, during the few years we have been united.

‘ As the last token we can offer you of our regard, we request you to accept the accompanying present,— we have only to regret that it is not more proportionate to our high estimate of your deserts, or more commensurate with the strong feelings of attachment to you by which we are bound.

‘ Believe us to remain, with the best wishes for your temporal and eternal welfare,

‘ Your attached and affectionate friends.’

This letter was signed by the members of the congregation, and accompanied by a congregational subscription.

The following Address was also presented to him, signed by a large proportion of the respectable inhabitants of the town, of different religious denominations, including Churchmen, Independents, Baptists, Methodists, Members of the Society of Friends, Unitarians, &c., all bearing testimony to the high estimation in which he was held:—

‘ To the Rev. Wm. Steill Brown,

‘ Minister of the Unitarian Congregation,
‘ Bridgewater.

‘ We, the undersigned, inhabitants of Bridgewater, having heard with sentiments of deep regret your determination to leave this country, hasten to assure you that we entertain feelings of the highest respect and esteem for your public and private character.

‘ Whilst we sincerely lament that this country does not offer those prospects of future independence for your family which you may fairly expect to realize in America, we entreat you to believe that you will carry with you our warmest wishes for your welfare, and our earnest hopes that, in the land of liberty and

independence to which you are removing, your high character and great talents may receive their appropriate reward.

'Those amongst us who have had the good fortune to place our sons with you as a teacher, cannot allow this opportunity to pass without expressing our acknowledgments of the advantages they have received under your tuition, as well as our unfeigned thanks for the kind and gentlemanly treatment they have invariably experienced at your hands; we consider your qualifications in this respect to be of the highest order, and we can only contemplate your complete success, should you have the happiness to be thrown into a society by whom they can be fully appreciated.'

A handsome piece of plate was also presented to him, bearing the following inscription:—

Presented

To the Rev. William Steill Brown,

By his friends at Bridgewater,

As a token of their high esteem and regard,

And of their very sincere regret

At his departure from his native land.

10th August, 1832.

The Rev. Mortimer Maurice, who has lately left York College, is at present supplying for the Bridgewater congregation.

By a clause in the "Clandestine Marriage Bill," which the Solicitor-General for Ireland was lately engaged in carrying through the House of Commons, the Presbyterians of Ireland would have been deprived of the right which they possess to celebrate marriages even though one of the parties should be an Episcopalian. The circumstance was happily discovered, and the Bill has since been abandoned.

THE letter of T. D. was received. The project for a Family Bible is not at present in progress; we shall be happy to promote it. The American

Report, or an abstract of it, will appear in a future Number. It has not yet reached us.

IN consequence of the resignation of the Rev. Mr. Scargill, there is now a vacancy at Bury St. Edmund's for a gentleman who is desirous of promoting moral and religious improvement. The congregation is at present small, but there is an endowment to the Chapel of nearly 80*l.* per annum.

THE congregation assembling in the High Pavement Chapel, Nottingham, have lately erected a plain but handsome tablet, in that place of worship, to the memory of their late excellent pastor, the Rev. James Tayler; being intended as a testimony both of their high esteem for his character and virtues, as well as of their gratitude for his able and faithful services, during a period of nearly thirty years. The inscription is as follows:—

Sacred to the Memory
of

The Reverend James Tayler.

His unaffected piety and holiness of life, Enlightened zeal, and benevolence of spirit, Habitually exemplified the precepts which

He taught,

And rendered him beloved and admired

By all to whom he was known.

Honouring his virtues, and mourning his
Decease,

His congregation,

Over whom he was the faithful Minister

For nearly 30 years,

Have erected this Tablet

As a record of their affection.

He was born February 15th, 1765,
Became Minister of the High Pavement
Chapel, 1802,

And died May 15th, 1831.

'Blessed are the pure in heart, for they shall see God.'—*Matt. v. 8.*

OBITUARY.

AT Diss, in Norfolk, July 7, aged thirty-eight, Eliza, eldest daughter of Meadows Taylor, Esq., in whose blameless and useful life and peaceful death her many friends have a source of unspeakable consolation.

To them her simple, genuine integrity of mind and conversation, the purity of her heart, her warm benevolence and deep devotion, her love of truth and openness in its avowal, will ever be present when they recall her days of health and activity; nor can they fail to be thankful for her example under the recollection of long and tedious suffering, supported with a patience which could only belong to a true servant of Christ. Such are the privileges of those who survive one so loved and respected. May these not only touch the hearts, but influence the lives, of those who lament her loss, and be among the most effective as well as precious memorials of their Heavenly Father's goodness.

Died, at Cullompton, on the 23rd of July, at the age of sixty-seven, Frances Brown, whose life was passed in a constant discharge of moral and religious duties, and in patiently enduring the many-repeated attacks of sickness with which she had been afflicted. Her faith was enlightened and practical; maintained with zeal, and accompanied with the most extensive charity. After the death of two most valuable relatives (an excellent and beloved brother, and a no less beloved and affectionate nephew) she endeavoured, by every means in her power, to supply their place in the interesting Christian congregation to which she belonged. In the support and success of the Sunday School, connected with the Society, she also felt the liveliest interest, which was particularly evinced by her personal attendance whenever the state of her health did not prevent; and she had the satisfaction of witnessing, in many instances, the beneficial effects of her labours. The prosperity of the church and of the schools, to which she so much contributed, occupied much of her thoughts and best wishes during the latter days of her existence; and she charged her beloved sister, who

anxiously attended her long and trying illness, to convey her dying request and injunction that the survivors would, by their zeal, and still more by their Christian conduct, deserve and obtain the support of the wise and good. Much might be said of the general excellence of this departed friend, but the modesty and humility generally inseparable from such characters led her to lay a restraint on the expression of these feelings. Her example and her precepts will, however, long survive her; and in them she will still speak. The Rev. Messrs. Yates and Heinekin gave highly-acceptable and useful services, on this mournful occasion, the Sunday after the interment.

THE NEW FRENCH CATHOLIC CHURCH, AND ITS CONFESSION OF FAITH.

From a Correspondent.

PRESUMING that it will prove interesting to your readers, I herewith send you a translation of the Profession of Faith of a new religious sect which has lately sprung up in France, and which has assumed the name of the *French Catholic Church*. In order to enable the public to appreciate this document, it may be necessary to state a few facts with respect to the origin of the sect, as well as its present condition and future prospects.

Your readers are aware that, under the present Constitution, there is no longer any *established religion in France*, and the people are permitted to follow the dictates of their own consciences in the selection of their belief and in their public worship. I ought, perhaps, to remark that some persons seem disposed to attribute to the Government an inclination to infringe upon their liberty, and to prevent the growth of sectarians. This opinion is founded upon their recent interference with the St. Simonians, to which allusion is made in the last Number of the *Repository*. From all

the information I have been able to obtain on that point, it seems to me that the Government found their objections to the St. Simonian system not so much (if at all) on religious as on political grounds; and some of the best friends of religious liberty in Paris admit that the forms of worship which have been adopted by the sect in question, have been adopted rather as a cloak for other purposes than out of any respect for religion, for which they do not hesitate to avow their dislike, if not a stronger feeling.

The *French Catholic Church*, as will be seen by their Confession, is avowedly a religious, and not a political sect. It has sprung up within the bosom of the Roman Church itself, and all its ministers are persons who have either been actually in orders or educated for the priesthood. This party has had its origin amongst a few individuals of independent minds, who felt how much religion had been debased by the clergy of the Roman Catholic Church, who yearned to throw off its yoke, and to exhibit the great truths of divine revelation to the people in their simplicity and power. They saw clearly into the absurdity and wickedness of many of what were regarded as the most important dogmas of the Church, and perceived that as long as infallibility and its associates were upheld there could be no hope for any genuine or efficient reform. They have acquired strength and courage sufficient to enable them publicly to avow their opinions, and their present success seems to me to justify the expectation of the most splendid results. The question is not at present how nearly they have attained the truth, but how far they have departed from gross error; and in this point of view I think your readers will agree with me in believing that, for a first effort, they have made an astonishing departure; and they have laid down as the basis of their system that which

will assuredly lead them onward, with increasing knowledge and experience, to the confines of the simplicity of the truth, as it is in Jesus Christ. They avow the imperfection of their present views—they look anxiously for enlightenment—they cultivate scriptural criticism—they encourage free inquiry—they respect personal judgment; and, in fact, they embrace the Protestant principle in its fullest extent. They adopt, as their principle, what may be expressed by the term *perfectibility*, and regard their present efforts as merely the commencement of a series of means for promoting the knowledge and propagating the truths of the Gospel.

The Abbé Chatel, who is the head of the sect, is a man of no mean erudition, and of great popular talents. He has engaged a church, or a large room which he uses as a church, in the Rue St. Martin, in Paris, where he preaches twice every Sunday to crowded congregations, I am well informed, of not less than 2000 persons. One of the best possible proofs which I can give you of the success of the party, and of their acceptableness with the people of Paris, is the fact that a much greater number of baptisms and marriages are celebrated in the church of the Abbé Chatel than in any other in Paris, and that there is also a greater and increasing number of communicants. The services are performed in the vernacular language: the priests are constantly engaged in instructing the young in Scripture knowledge: they give a copy of the Scriptures to every young person at confirmation; and distribute books of a religious description as prizes for excellence in examinations upon the various subjects in which they are instructed in the churches.

There are several other churches belonging to the society in the neighbourhood of Paris, and they are receiving numerous applications from different parts of France, either from churches already in existence, to be

received into their communion, or from numbers of individuals who are desirous to be united into societies under their auspices, and to receive instruction from their pastors.

If I were not afraid of trespassing too far on your pages, there are one or two other facts which I would briefly mention. A very remarkable occurrence has taken place in a parish in the immediate neighbourhood of Paris, with respect to this new sect. The parish is *Clichy*, which adjoins the barrier of that name. The Abbé Auzon was appointed as the curé of the parish. He saw reason afterwards to embrace the doctrines of the new sect, and openly taught them to his congregation, by whom they were heard with great acceptance. On the report of the archbishop, or some of the clergy of Paris, the attention of the Government was directed to the subject; an inquiry was instituted; the report was confirmed; and the Abbé was required either to conform to the church, or relinquish his living. He refused to do either. The Government proceeded to eject him from his church and his house, and the people immediately reinstated him in both. The Government repeated the scene; the people did the same. Force was found to be unavailing, persuasion was tried. The préfet offered to build him a new church and a new presbytery or parsonage, but the Abbé resisted. He preferred what he had, and he continues, supported by the people, to live in the house, and to perform the services in the church, in opposition to all their attempts to displace him. He has courted the suffrages of his parishioners in his favour, and they declare they will have no pastor but the man of their choice and their affections, the Abbé Auzon. This has raised a new question. The people say "there is no longer any *established religion*. The church is for our service, and it shall be served according to our wishes." The same thing has occurred with some slight

difference of circumstances at Boulogne sur Seine and Montmorency, two other parishes in the neighbourhood of Paris. Thanks be to Providence the flame spreads. The principles of truth and liberty have taken some root, and we may look for great results.

The teachers of this sect have not yet ventured much into the consideration of doctrines which are most warmly controverted among Protestants, such as the Trinity, Faith, &c.; but in this perhaps they are wise, not to undertake more at once than they are able to vindicate, and to lead the public mind from step to step, till they approximate the perfectibility at which they aim. In sentiments they are very liberal; at all events they are anxious to read and understand, and to give to argument its proper value, having no desire but that of arriving at the truth. None can desire more. This is precisely what there ought to be, "a fair field and no favour."

The formation and success of this sect within the bosom of the Roman Church seems to me a most interesting and promising event. Its supporters deserve every encouragement which the friends of liberty and truth can give,—and no means, in my opinion, are so likely to promote the advancement of true religion in France as those which are adopted by the French Catholic Church. They belong to the people; they are acquainted with their modes of life, their habits of thought, and their tone of feeling, and are eminently better qualified to carry forward plans for the advancement of knowledge and truth among their fellow-countrymen, than any strangers, however enlightened or zealous they may be.

I may add, in conclusion, that they have other works in the press, Catechisms, Liturgies, and works for the instruction of the young. Should you deem the subject as interesting as I do, as I have made arrange-

ments to obtain their publications as soon as they appear, I may perhaps trespass upon you again with some further notices of this Society and their publications.

PROFESSION OF FAITH OF THE FRENCH CATHOLIC CHURCH.

In things necessary, unity; in things doubtful, liberty; in all things, charity.

DEEPLY afflicted by the reiterated attacks to which the Roman religion and its ministers have been unceasingly exposed, the Ecclesiastics of the French Catholic Church cannot but acknowledge, that if these attacks have been sometimes impasioned, they have also frequently been legitimate.

In truth, if there are some men impatient of all religious restraints, who are desirous of annihilating religion under pretence of improvement, there are also men of enlightened understandings, true Christians, who are anxious for reform, not to overturn religion, but to re-establish it upon a better foundation. With these the tolerant priests of the French Catholic Church hope to conduct to a happy conclusion the reform which they have begun.

It is impossible to conceal the indispensable necessity of a reform in the Roman Catholic Church. In this reform it might have been expected, that the priests would naturally have taken the lead, and have introduced into ecclesiastical discipline those modifications of which it is susceptible; but it would be evidently a vain expectation to look for this course of conduct from our Bishops, who impose upon the credulity of the people human traditions, substituted for the doctrines of the Gospel.

A new Jehoiada, a venerable prelate, animated by an enlightened zeal for the house of God, and zealous to make his religion and morality beloved, which had been unhappily mutilated, after having approved our profession of faith, has

testified his earnest desire to co-operate with us in the work of reformation.

The means which this new reform will employ to bind earth to heaven by restoring Christianity to its primitive institutions, will be to renew all the social bonds that have been broken by fanaticism, and to unite all Christians by religion, the expression of the social virtues.

OF INFALLIBILITY.

THE opinions of men being always variable and uncertain, we believe that no society on earth has a right to impose its doctrines as infallible, and that to pretend to infallibility, is only to insult God, to whom alone it justly belongs, Heb. xiii. 8.

We are of opinion, therefore, that the same pride which led the evil angels to assimilate themselves to the Most High, could alone have imposed on the Roman Catholic Church the impious belief of the infallibility of the Pope, or even of Bishops, assembled in a General Council.

Undoubtedly a hierarchy has always existed in the Church of God. It is clearly pointed out to us in the Gospel. The Holy Spirit has given the government of the Church to Bishops; "Feed my lambs; feed my sheep." Nevertheless, it is impossible to infer from these different passages that infallibility has been given to the successors of Peter. It is an authority arbitrarily usurped, of which some have made so deplorable a use.

We believe that neither civil nor religious liberty can exist, where there reigns a power which believes itself to be infallible; and that, if sophists ever come to attach some persons to the chariot of a pretended power of this description, liberty in their case would be either bondage or butchery, as in the times of the Inquisition.

OF TEMPORAL POWER.

The voice of the people being the

voice of God; divine right for us is the voice of the people.

We believe that all power emanates from the people, so that every government, which is not the expression of the national will, is a usurping government.

OF SPIRITUAL POWER, AND ITS COMPLETE SEPARATION FROM TEMPORAL POWER, IN EVERYTHING WHICH CONCERNS RELIGION.

We admit a distinction so complete between temporal power and spiritual, that we consider the one wholly independent of the other. Jesus Christ never having wished to mix himself up, either directly or indirectly, with the government of Cæsar. To unite religion with civil government, is evidently either to deny or to be ignorant of the Gospel.

Thus, we are convinced that the temporal power which the Pope arrogates to himself over the pretended patrimony of St. Peter, is a manifest violation of that law of the Divine Master, John xviii. 36; Matt. xxvi. 52; Matt. xx. 25. With much more reason we consider, as impious, the power of dethroning kings, and of releasing subjects from their oath of fidelity, which Rome would still usurp, if civilization had not traced limits to its usurping disposition.

As priests, and in the exercise of our ministry, we are always obedient to the powers that be, according to the precept of the Apostles, Rom. xiii. 1; Tit. iii. 1; Pet. ii. 13, 14. Whilst as citizens, and not in the exercise of our ministry, we resist power when it violates the laws by virtue of which it exists, laws which we always suppose to be the expression of the national will, which is, in our opinion, divine right. In this respect we differ from the Roman clergy, who believe they cannot conscientiously submit to the laws of their country, until they have received the authority of the Bishop of Rome.

Citizens, as well as priests, we submit to all the charges of the State, conformably to the words of Jesus Christ to his Apostles, Matt. xxii. 21.

Obedience to the laws being the first and most sacred of duties, we think that a priest ought never to obey any rules of ecclesiastical discipline which are in opposition to the laws of his country.

OF THE RELATIONS BETWEEN SPIRITUAL AND TEMPORAL POWER.

THE only relations which we admit between these two powers are the two following:—1st. Protection granted by the temporal power to the spiritual, which, never being able, in any case, to employ force even in self-defence, requires to be protected by the civil magistrates. 2ndly. Submission on the part of the spiritual power in everything which relates to the duties of a citizen; but complete independence in all which refers merely to spiritual concerns.

CONSEQUENCES OF THESE RELATIONS.

1st. Temporal authority has no right to require a profession of faith of any religious sect, religion being wholly beyond its control.

The civil magistrate can only interfere in the case in which a religious sect should publish or teach principles destructive of social order: in this case divine right would not only authorize, but require the interference of the civil power. It is in this sense that the Prince is the minister of God for good.

Making an application of this first consequence to all countries where Bishops and Roman Catholics are found, we admit that the Governments have a right to require information, whether the bulls, the briefs, and other documents addressed by the Court of Rome to the Bishops, contain anything contrary to the laws.

The present French Government,

by permitting the Bishops to wait for the authority of the Court of Rome to pray for Louis Philip, has therefore given a proof of great weakness.

2ndly. The divine law, being essentially the preserver of order, and order being only possible to be maintained as long as there is no separation made between men in their religious and their civil capacity, we regard as *valid* all marriages contracted before the civil officer, whilst at the same time we must consider it to be the duty of a Christian to receive the nuptial benediction which constitutes the religious bond of marriage.

(To be continued.)

NOTICES.

Lectures at the Orphan Working School, in the City Road:—

September 2.	Rev. George Gibbs.
9.	D. Davison.
16.	F. Moore.
23.	T. Russel.
30.	G. Pritchard.

The Service will commence at half-past six precisely.

A meeting of the Somerset and Dorset Half-yearly Association will be held at Bridport, on Wednesday, September 12th. The morning service will commence at eleven o'clock, and it is expected that there will be an evening service also.

E. WHITFIELD, Sec.

Manchester College, York.—The ensuing Session will commence on Friday, the 21st of September, on which day the students are expected to be present.

The first meeting of the London and Southern General Baptist Association will be held at Horsham, Sussex, on Wednesday, September 12th.

The Rev. B. Mardon of Worship-street has kindly consented to preach on the occasion. Service to commence at eleven o'clock. The business of the Association will be entered upon immediately after the religious service.

A cheap dinner will be provided at the Black Horse Inn at half-past two o'clock, and the members and friends will reassemble at the Chapel at half-past five, for the purpose of holding a religious conference. The question for discussion is, "Why am I a Dissenter?"

The churches connected with the Association, or desirous of becoming so, are requested to communicate forthwith (by letter addressed to the Secretary), a statement of their condition and prospects, together with any other information or suggestions affecting the general interests of our body.

GIDEON DUPLOCK,
Sec. pro tem.

Pulborough, 21st August, 1832.

UNITARIAN PUBLICATIONS.

THE remaining portion of the Psalms belonging to Mr. Wellbeloved's Edition of the Bible.

Memoirs of Dr. Priestley, by J. T. Rutt, Esq., completing the edition of his Works.

Outline of the Testimony of Scripture against the Trinity. By H. Ware, Jun. Reprinted from the Boston Edition.

CONTENTS:—Unitarian Statistics, p. 145. *America*,—Unitarian Association Anniversary, p. 148; Recent Religious Movements, p. 157; Dr. Tuckerman's Mission, p. 160. *Ireland*,—Eustace Street Congregation, Dublin, p. 161; Remonstrant Synod of Ulster, Annual Meeting of, p. 162. *France*,—The French Catholic Church, p. 171. *Home Intelligence*,—Southern Unitarian Society, p. 164; Eastern Unitarian Society, p. 166; Warwickshire Unitarian Tract Society, p. 168; Bridgewater Congregation, p. 168; Miscellaneous, p. 170; Obituaries, p. 170; Notices and Unitarian Publications, p. 176.

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Cambridge

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No. X.]

NOVEMBER, 1832.

[Price 6d.]

MR. TUCKERMAN'S NINTH SEMI-ANNUAL REPORT OF HIS SERVICE
AS A MINISTER AT LARGE IN BOSTON.

[Continued from page 203.]

AGAIN it is asked, 'Should we build churches or chapels for the poor?' I answer, that while I think this mode of operation to be secondary in its claims, and to promise little in comparison with a daily and hourly ministrations from house to house, yet as considerable numbers, even of the very poor, may be brought together on the evenings of Sunday, for social worship and instruction, and a few may be collected for a service in the day, it is therefore well to have small and unexpensive chapels for these services. But if a commodious hall may be obtained, near the centre of the neighbourhood of a large number of the poor, I should not advise the erection of a chapel. A very large proportion of the poor, it is to be remembered, frequently change their place of habitation; and the parts of the city to which they remove are often far apart from one another. It will often, therefore, be inconvenient, or impracticable, to continue their connexion with a particular chapel or hall of worship. Many, too, who will go, and be glad to go to an evening service, cannot leave their homes during the day, either because they have young children who demand their care, or because they have not the attire in which they are willing to go abroad. I venture indeed to say, that far less

than half of those for whom this ministry is most important, can be gathered for anything like a constant attendance upon the services of a mission-house or chapel. They are, therefore, to be ministered to at home. And as far as any can be induced and enabled regularly to give their attendance upon the religious services of a church on Sunday, it seems to me very desirable that they should be persuaded, as far as may be, to connect themselves with the existing congregations, or religious societies, in the city; while, if it shall be thought best, they may still be in the charge of the minister of the poor who has brought them into this connexion. I would say also, that not more than one public service in the day time should be required of a minister at large on Sunday; because half of the day may be far more profitably appropriated to visiting those who cannot be brought together for public worship, and who are then to be found at home under circumstances the most favourable for religious and moral influence. He may, however, preach on other days, in any room of those whom he visits; and he may have a regular Sunday evening service in his hall or chapel. But, I repeat, let the poor, as far as it can be done, be brought into the congregations of the rich; and there, as our Lord and

master intended that they should, let them worship together. There let them send up the mingled incense of united adoration and thanksgivings, of penitential acknowledgments and fervent supplications; and there let them open their hearts to a sense at once of their relation to each other, through their common relation to God, and of their great common interests; of their reciprocal duties, and of the common and infinitely glorious inheritance to which God is calling them. Many may thus be united with our churches, who otherwise would have lived and died unconnected with any of them. Still, however, after all that can be done to bring them into this connexion, there will be many, to whom, if the gospel is to be preached, it must and can be only in the family circle; many, therefore, who will be without the pale of the Christian ministry, unless there shall be a ministry exclusively for them.

My reply to the third query, 'Should this ministry be made an instrument for the formation of new religious societies?' is plainly to be inferred from what I have said in my reply to the second. If, indeed, a chapel, or a mission-house for the poor, shall become a centre in which those who can build and support a new house of worship shall be disposed to form themselves into a new religious society, and to unite themselves with the poor who are collected there, it is well. Let a new religious society then be formed there. But most earnestly should I deprecate any measures, which should have for their end the establishment of congregations, or of religious societies, exclusively of the poor. It is a very important purpose of the ministry for which I plead, to bring the classes of society into a new and Christian union with each other; and it is greatly to be regretted, that our religious societies are constituted as they now are, in respect to the accommodation of any but proprietors

in their places of public worship. The poor, who would gladly unite with them, but who cannot pay for the privilege, in the largest number of our places of worship have at best a very narrow space appropriated for them; and there they must sit apart, as 'the class of the poor.' This is a practice not less inconsistent with our political principles, than it is with the spirit of Christianity. Under other governments, where distinctions of rank and of rights are universally recognized, the poor feel themselves to be, and revolt not at being treated, both politically and religiously, as a *caste*. But far otherwise is it under our institutions, for the preservation of which, religious as well as political, no means is more important, than the excitement and maintenance of an interest in them, and an attachment to them, in the mass of the poorer departments of society. Let nothing, then, be done by this ministry, by which the poor shall be made to feel that the very religion, which is intended to be a bond of union between them and their fellow-men, is itself an instrument of their separation from the more favoured classes of their fellow-beings. The attempt, by any means, to build up and to increase the number of religious societies, composed of those, who, without bringing themselves into great pecuniary embarrassments, and taxing others to uphold them, cannot support a ministry, I deem alike impolitic and wrong; and if the ministry for the poor shall be employed for this object, I feel assured that by this single circumstance, it will be not less exposed to fall into discredit, and to become an utter failure, than it will if it shall be engaged in only as a temporary service, and in preparation for the ministry of our churches.

Having given my judgment upon these questions, I would state a few great principles of operation in the ministry, which I have tested, and have found to be of increasing value

in proportion as I have learned how to apply them. This, I think, will be a better service than I could render by any statements of my own modes of action in particular cases.

I observe then, in the first place, that, either for personal happiness in this ministry, or for success in it, we must regard poverty, and the poor, as Jesus Christ regarded them. We must have a love of man, *as man*, like that which glowed in the heart of Jesus. We must recognize in every human being a child of our Father in heaven, and go to our work under the full influence of the sentiment of Christian brotherhood with those, whom it may be our privilege to serve as ministers of Christ.

This Christian interest in the poor, this affectionate care for them, and this solicitude for their highest improvement and well-being,—for their happiness through their piety and virtue,—is the first of all requisites, not only for making the proffered services of the minister acceptable, but even in any considerable degree useful. This is, in truth, no other than the principle of a true sympathy with Jesus Christ in the distinctive object of his religion, that, through its influence, the poor are to be blessed; that, through his teaching, and the spirit of his gospel, even the poorest may be made rich by the acquisition of a treasure, which is infinitely more precious than all outward good. This simple and divine principle in the soul of a minister of the poor will inspire the consciousness, that he has himself obtained a better possession, when he has been an instrument of bringing a family, or an individual, under the influences of the gospel of Christ, than if, by any other operation, he had even obtained for himself great riches. It will also be to him for light, where otherwise he would have found himself in the thickest darkness; and for encouragement, where, without it, he would have shrunk from the obstacles which will sometimes

beset his path. It will even reveal to him the strength and the weaknesses, the virtues and the vices of those to whom he shall minister. It will suggest to him new modes of action when old ones have failed him, and make him patient with the dull, tender and kind to the feeble and susceptible, as affectionate as he is persevering towards the apparently obdurate, and ever forbearing even towards the most violent opposer. It will gradually soften hearts, which at first appeared to be impenetrable, and call forth in them sentiments of regard, and confidence, and attachment; and it will make him feel, that, in being permitted to minister to the moral recovery and the spiritual advancement of any, even the meanest of his brethren, who would otherwise have been overlooked and neglected, and left in ignorance and recklessness and sin, for whom yet Christ lived and died, he is one of the most privileged, and ought to be one of the most grateful and devoted, of the children of God in this world. I do not say that no one should make a trial of his capacities for this service till he shall feel the full extent of this religious interest in the poor, and the most exposed of his fellow-beings. But I think that if, after a fair trial of the work, he shall not find this sentiment to be daily growing in his heart, he may reasonably conclude, that this is not the department of the ministry to which the providence of God has called him.

Again, I adduce it as an elementary principle of this ministry, that we should go to it with a true and strong spirit of sympathy with every one, whom we may be called to address, or with whom we may have to expostulate, *as a sinner*. The first principle to which I have adverted will keep us constantly mindful of the sentiment of our Lord, 'I am among you as one that serveth.' And the second, implying a constant recognition of the fact, 'I, too, am a

sinner,' will dispose and prepare us, as we could not otherwise be prepared, gently, kindly, and affectionately to approach our offending brother. This second principle, therefore, in my estimation, is not of less importance than the first. Here we are brought into connexion with those, whose lives have passed under far different influences from our own. We have neither been exposed, as they have been, and were never perhaps inclined to the vices and crimes into which they have fallen. But may not our own sins, in the sight of God, and under the circumstances in which we committed them, be as great as theirs? I plead for no false sensibility on this subject; for no artificial and assumed feelings; for no self-accusations of sins of which we are innocent. But it is the truth, and a matter of simple truth, that we are ourselves the fellow-sinners even of the greatest transgressors. Let a conviction of this truth, then, be ever present to our minds, when we are speaking to others of their sins. It is, indeed, hardly conceivable by those who have not made the experiment, how close is the intimacy which may be formed in this service of mind with mind; and what a free and willing access may be obtained in it even to minds which spurn the authority of law, and in mockery laugh at, or indignantly resent, every other indication of an attempt to control them. But, for this end, we must identify ourselves with the transgressor, through that sympathy with which nothing short of a strong sense of our own sins can inspire us. Few are so dull that they cannot perceive, though they may not be able to explain, the actings of this principle in the soul of one who addresses them; and few consciences are so dead as to be wholly insensible to the motives and persuasions which it will suggest and urge, to impress and win the heart of the sinner. Under its influence, the minister of the poor can never be authoritative, harsh, severe,

or reproachful in manners, or in language; for even without speaking of himself, yet feeling this principle, he will but press upon the sinner his own deep-felt convictions, his own most dearly cherished interests, his own firm purposes, and his own ardent hopes. Every feeling, therefore, of his own sins, and every effort he shall make for the self-improvement to which the gospel calls him, is an increase of his qualifications for the ministry, in which he would be an instrument of bringing his brother-sinner to repentance and to salvation.

Again.—As it is a peculiarity of this ministry, that its objects are to be sought rather through direct personal intercourse, than by preaching, and therefore, that it principally addresses itself immediately to the individual mind, the principle should never be lost sight of, that a constant regard is here to be had to the distinctive circumstances, both personal and relative, of every individual to whom it is extended. Allow me then to say, that, in this service, the inquiries should constantly be present to our minds, 'What are here the prevailing principles, dispositions, and tendencies?' 'What are the effects upon the individual of the employment in which he is engaged, and the company with which he associates?' 'What are the influences at home which are conducing to good in him, and what to evil?' 'What is there in his mind, or heart, which is to be cherished and strengthened, and by the culture and advancement of which the whole character may be improved; and, what is the prejudice there, the passion, or the habit, which it is most desirable, and most important, should immediately be corrected?' Some, even of those who are living most viciously, it will be found were religiously educated, and will not have forgotten the care with which they were reared, and the hopes which were indulged of them. This is a circumstance which may be

of great importance to the objects of a religious teacher ; for of those who have been recovered from gross vice, I believe that nineteen out of twenty will be found to have received early religious instruction ; and that their reformation, under God, is principally to be ascribed to the revived influence of this instruction. Some, also, have been reared from infancy in an atmosphere of sin, and have never received a strong impression of a religious principle, or had a strong sense of a religious obligation. Still they may not be, and in truth they are not wholly, without natural conscience ; and the skill of the teacher is to be exerted upon this conscience, in awakening its almost deadened capacities. Some were early accustomed to a condition of at least comparative prosperity, and others have never known any other than a life of poverty. Having then obtained as perfect a knowledge as he can of all within and without which is conducing to the virtue or vice of the individual, the teacher will understand something of the nature of the work which he will have to do ; of the objects to which he is particularly to direct his attention and cares ; and, of the means he is to employ to attain these objects. And though, after all that he may thus have learned, his success may be far short of his hopes, he will, yet, to the extent to which his influence shall be felt, and to which the individual shall be brought to co-operate with him, have the satisfaction to know that he is working for a radical and a permanent reformation.

I would state another principle which is constantly to be cherished and maintained in this ministry. I mean that we should be careful to carry into it a deep feeling of respect for the actual rights and capacities of the individual mind. I do not indeed suppose that this principle is of greater importance here than in any other department of the Christian

ministry. But here, more easily perhaps than in the ministry of our churches, we may lose sight of it. What, indeed, it may be asked by some, are the rights which belong to a condition of ignorance, and dependence, and degradation, and sin ? And what is the respect which is due to him who has no respect for himself ? I reply that the capacities and rights of an immortal nature, of a being who must account for himself to God, and in whom the objects of the gospel of Christ can be accomplished only by his own free choice of truth and virtue and duty, have the highest claims to the respect of a religious teacher, even in the most wayward and debased of our fellow-men. For how is it but through his capacities and rights of thought and understanding, of judgment and affection, of choice and of will, that any one is, or can be, a subject of the moral government of God, and accountable to him ? It is a new world of interests, and as distinct a course of action, into which we are brought in our intercourse with our fellow-beings, by Christian sentiments on this single subject respecting them. Our own use of these rights, and our improvement of these capacities may, perhaps, have raised us, in our moral condition, above some poor, degraded fellow-beings, even more than we are raised above them by the circumstances of our outward condition. But enfeebled as these powers may be in them, and perverted and corrupted, they are not wholly lost ; for if they were, the individuals would not be proper subjects of the Christian ministry. A man may be regardless of his capacities and rights, and unconscious of their importance and worth, and of the responsibility which they bring upon him ; and it may even be the high office of the minister into whose charge he may fall, to reveal this individual to himself. And what an exalted ministry is that in which we are called to bring home to any soul a conception

which it never had of the capacities with which God has endowed it ; of the certainty, which has been unfelt, of an immortal existence ; and of the necessary connexion of human happiness, and misery, with its freely formed habits, and its chosen moral condition ! And does God himself, —I ask with reverence,—act upon the human mind, or heart, for its conversion, or restoration, independently of the free exercise of those capacities by which he has constituted us moral and accountable agents ? How then shall man be made an instrument of the salvation of his fallen brother, if he respect not in him those powers and rights which are the essential constituents of the soul that is to be redeemed ? Is it still asked, how may we aid the poor manacled and fettered spirit to regain its freedom ? How may we awaken in him a sense, and fasten upon him a conviction, of the greatness and excellence of the capacities which he has given over to sin ? How shall we teach him and help him to feel that he has power, and that he must use it to return to God ; and that if he will seek, because he truly wants it, God will not withhold the assistance he needs to break his chains and to recover his liberty ? I can only answer, that, as far as human agency may be effectual in this work, he, I believe, will possess the best light, and will labour with the best success, who, under the guiding influence of the instructions and example of our Lord, shall always, and in everything, most carefully maintain the respect which is due to these capacities and essential principles of human nature, which our heavenly Father himself respects in all his dealings with man as a moral being. And he, I think, will most faithfully regard these capacities and principles of our common nature in others, who is most strongly impressed with their importance and worth in himself, and with his own accountableness for the use which he

shall make of them. If any one have not a consciousness in what consists the essential worth of the rights and powers of his own moral, accountable, and immortal nature, I know of no rules which aid him in awakening this consciousness in the soul of another.

It is another principle, which should never be forgotten in this ministry, that human nature,—or, to speak more definitely, a fellow-sinner,—is never to be given up, as if he were either beyond the pale of God's mercy, or of human hope and charity and labour. I give a prominence also to this principle, because in this ministry, far more than we should be in that of our churches, we are called to a frequent and intimate communication with obdurate, and reckless offenders ; and because here, therefore, unless we are strongly impressed with it, we shall not only find our own energies daily enfeebled by new discouragements, but we shall be disregarding one of the highest and most glorious of the objects of Christianity, and of the ministry it has instituted, the salvation of *the lost*. Here it may be, that from day to day we shall be brought into the society of the confirmedly intemperate, into whose very bones and marrow, and every thought and affection, the chains of the appetite which has enslaved them seem not only to have grown, but to have become identical, with the very principle of their existence. But are they, therefore, to be overlooked, as no longer subjects of the moral government of God ? Even if all expedients which have yet been tried shall have failed, are there no new expedients which Christian benevolence can devise for their recovery ? Would he, who came to seek and to save that which was lost, pass them uncared for, while God continues to them any use of their reasoning powers, or while any principles of their moral nature are still living in their hearts ? Here, too, we shall

meet the equally perverted, who have reasoned themselves, as far as they could, out of all principle, and into a justification of every sin, to which passion may prompt, or desperation may drive them. And here must be met those, who have fallen into that deepest of the abysses of human iniquity, that foulest and most corrupting of sins, that sin which extends the deepest and deadliest of moral poisons into the soul, and of all sins seems most completely to deprave and deaden every faculty of the moral nature; I mean the sin of licentiousness—of profligacy. But is even the profligate to be given up? I have seen the human soul, and have been called to minister to it, in some, at least, of the most painful varieties of debasement into which it is brought by violations of conscience and of God's will. And I have seen that, even where the moral nature seemed to be dead, utterly dead, it is very possible, by feeling long and patiently about the heart, that some pulsation may be found there to indicate, or even to prove, that the principle of moral life, and the capacity of moral feeling are not, in truth, wholly extinct. While God, then, shall continue life, shall we not continue our efforts and our prayers as the ministers of his mercy? Besides, even if, in regard to many, we must, to carry out the rule that human nature is never to be given up, hope against hope, and labour, without making even the smallest apparent progress, still, if we shall persevere, some occasion may be given in the providence of God, in which a way will be opened for us that we thought not of; and in which a success, to call forth our eternal gratitude and praise, will follow our cares, our prayers, and our exertions. Would, indeed, that I had a warning voice, by which I could carry home to every soul, especially of the young, a conviction of the extent and fearfulness of the desolations to which the human soul may

be, and is, brought by abandonment to intemperance, to falsehood, and dishonesty, or to a life of profligacy! I can hardly conceive of the degradation and the misery, which I have not witnessed, as the consequences and the wages of these sins. And I have seen many, very many, who, having resisted all reasonings and all persuasions, have gone into eternity moral suicides, to stand before their Judge in the fulness of their unrepented sins. But I would still repeat, let human nature, let a fellow-sinner never be given up. Let a minister of Christ never be weary, and never be discouraged with a transgressor, even though all the world beside should forsake and give him up as hopeless. I have seen that there may be at least an apparently real restoration, even in a case apparently as desperate as any one to which the moral nature may be brought; and I have seen those recovered to temperance, and faithfully maintaining it, who were once broken down, were the scourge and misery of their families, and were threatened with premature death by their habitual and lawless excesses. To God, then, let us look in every step of our way, seeking his guidance and aid; remembering our own dependence on mercy, and exercising the mercy which, could we imagine ourselves to be in the condition of our fallen brother, we could wish should then be extended to ourselves. This is plainly the rule of the gospel, and it should never be forgotten by a minister of the poor.

I might state other principles, which have, I think, a peculiar bearing upon this ministry; but I forbear. I must, however, observe, that I do not forget that here, at least, as much as in any other department of the administration of our religion, we need the light and power which God only can communicate; the influences of his spirit; and that here, too, if any one is an instrument of good to a fellow-being, to God, we are to

ascribe the success, and to him we are to render the glory. I know not, indeed, the sphere of human action, in which human need of divine aid is more impressively taught, than in the services of this ministry. Strangely constituted must be that mind, which, amidst the spectacles that are here daily witnessed, at once of human weakness, and exposure, and want, and suffering, and of the power of human propensities and habits, and amidst the embarrassments and trials which are here daily to be met, shall not often and strongly feel its personal insufficiency for the objects, for the attainment of which the gospel yet calls for human interest and sympathy and co-operation. But, blessed be God, this very gospel assures us that he will not withhold his holy spirit from those who ask him for it. This is the first and the last, the beginning and the end, of the encouragements to this ministry; nor can I conceive that any one who should attempt this service, independently of this divine aid, would long obtain the remunerations of his work, which would induce him to continue in it.

But while I plead for a special ministry for the poor, I am fully aware that our religion knows of no substitute, and that its believers should not think of proposing any for that extended and personal connexion between the wise and the ignorant, the rich and the poor, the virtuous and the vicious, at which our Lord aims in the sentiment addressed to them without discrimination, *All ye are brethren*. No one, indeed, I think, who has watched the operations of this ministry, can doubt whether it have done much in our city to quicken and extend a sense of the relations into which Christianity would bring the classes of society with each other. And let me here observe, that something will also, I hope, be done in this cause by the publication of Degerando's '*Visitor of the Poor*.' I commend this

work to the readers of my Reports, in the belief that it is suited to do much to make the service to which it calls its readers profitable at once to those who may engage in it, and to those to whom this service may be extended.

The past winter, it will be remembered, was one of unusual severity: it was also a season of unusual sickness. But although there was a proportionably unusual demand for fuel, and although its price was one-third higher than in several preceding winters, there yet was not, I think, any unusual suffering among the poor from a want of the means of warmth and comfort. The cold weather of the winter began very early, and public sympathy with the suffering was strongly excited among us. The rich were liberal in their contributions for the necessitous, and the distributors of their bounty were faithful in the appropriation of it. Much moral evil, I believe, was thus prevented, and much moral, as well as physical good, was promoted. There are, without doubt, cases of an unwise and injurious distribution of alms among us. But I believe there is as little ground for complaint, or for apprehension on this subject, in our city, as in any city of equal numbers in our country, or in the world.

Of my own services, during the last six months, I can only say, that I have endeavoured to do what I could. At the close of the last December I was taken from my work by a dangerous illness, which confined me to my house for five weeks; and I have recently been absent from the city for eight days. My visits, therefore, for the last half year have been but thirteen hundred and twenty-one, and these have been divided between four hundred and fifteen families. I have been obliged also, from inability to preach, wholly to relinquish the services of the chapel. A recurrence to this last circumstance, and to the fact, that

twice during the last year I have been admonished, by sudden and severe illness, of the tenure by which I hold my life in this world, constrains me to urge again my strong desire, that some one should take my place in this ministry, to whom I may act as an assistant from house to house, and on whom may devolve the whole duties of the chapel. Not only would my life be rendered far happier could I pass the remnant of it in this relation with one who could bear the full heat and burden of the day, but with far greater happiness should I then look to its close. 'But all is in His hands whose praise we seek.' Six, besides myself, are now employed wholly as ministers of the poor in this city; and not less active than either of us in this field of duty is Mr. Taylor, the seamen's preacher and friend. We have good reason, therefore, to believe that this ministry will be one of our permanent institutions. It has conduced to very great good; and if fit instruments shall be obtained for it, and it shall be wisely conducted, it will never want either public approbation or patronage. May the Lord of the harvest raise up for us and send forth new and more efficient labourers into this department of his harvest!

Respectfully,

JOSEPH TUCKERMAN.

Boston, May 5, 1832.

MEETING OF UNITARIANS AT DANVERS, U. S.

A meeting of the friends of Liberal Christianity in the county of Essex, was held at the church of Rev. Mr. Sewall, in Danvers, on Monday 28th May, at 7 p.m.; and attended by a great number of persons from different towns in the vicinity.

The Rev. Mr. Thayer, of Beverly, commenced the meeting with religious services: and after a hymn had been sung by the choir, the Rev. Mr. Sewall, of Danvers, offered some

very impressive remarks on the object of the meeting and the duty of Unitarians to make exertions for the spread of a pure and scriptural faith.

Hon. Robert Rantoul, of Beverly, was then called to the chair, and

John Walsh, Esq., of Danvers, chosen secretary.

The following resolutions were passed unanimously:—

Resolved,—That the recent indications of an increased interest in the promotion of Unitarian Christianity in the county of Essex, deserve our sympathy, and require our efforts, in aid of the infant societies, which have been or are about being formed.

Resolved,—That Unitarian Christianity demands of those who profess it, a ready and untiring devotion to the diffusion of its principles and the promotion of its interests.

Voted,—That the Chairman, Hon. Mr. Phillips and Rev. Mr. Thompson, of Salem, Rev. Mr. Sewall and Dr. Nichols, of Danvers, be a committee to correspond with the several Unitarian Societies in the county, to secure their co-operation in the objects of this meeting, and to provide for holding another at some convenient time and place, as they shall propose.

The proceedings throughout were such as to excite the highest and best Christian sympathy and zeal in the cause of evangelical truth and practical piety.

The doxology, beginning with the words

'From all that dwell below the skies,'

was sung in conclusion, and the meeting was dissolved.

DR. NICHOLS'S REMARKS.

The meeting being organized by the appointment of a chairman and secretary—

Dr. Nichols, of Danvers, addressed the meeting on the objects for which they had assembled, and stated, in a

plain, sensible, practical manner, the peculiarities of Unitarian Christianity.

We believe, said he, Unitarian Christianity far better calculated to promote the happiness of the community than any other system of religion—that it is indeed Christianity as taught by Jesus Christ and his apostles.

The essence of this religion is charity—benevolent action. It requires us to love God supremely, and our neighbour as ourselves.

What then does God, what do our country and the times, require of us? These are, in many respects, unlike anything which the world has before seen. Here every body of men, every sect in religion, every party in politics, is left free to propagate its own views, and to strengthen itself by the acquisition of talents and numbers.

The recent simultaneous and unprecedented exertions of those who style themselves Orthodox Christians, have opened to us new opportunities for doing good. The plain, practical preaching of the Calvinistic clergymen of the old school—their prudent policy, which in a good degree kept out of view the contradictions in which their system abounds—and their reliance on appeals to the reason and understanding to make men good, have been abandoned, and very different doctrines have been advocated and measures pursued. With this change many, very many, independent, pious, virtuous minds are dissatisfied and disgusted. By such Unitarianism will be embraced wherever it is understood. In it they will find all the practical religion, which their old instructors taught—in it they will find a religion, in harmony with the works of God in the visible creation.

There are others, driven almost to distraction by the terrific representations of the wrath of God, against all who do not become the subjects of

his special grace and favour; and who, finding it impossible to feel, as they are told all must feel, who have hope of being saved, are left by their religious teachers to a fearful looking for of judgment, wretchedness, and despair. To such Unitarianism becomes the power of God, and the wisdom of God unto salvation. It makes them acquainted with the parental character of the Deity, and declares, in the simple language of Scripture, that all that is required to secure the favour of heaven, is to do justice, love mercy, and walk humbly with God. And that if they have failed thus to do and walk,—they have only to repent, cease to do evil, learn to do well, and return unto God who will abundantly pardon and bless them.

There are also the bold, daring irreligious, whom the most terrific harangues of the orthodox cannot move, who deem all religion a cheat, fit to terrify women and children, but unworthy the regard of the independent mind. To these the advocates of Unitarianism come, not with harsh denunciations, but with the soothing voice of persuasion and truth;—declaring the ways of religion pleasantness, and all her paths peace;—showing the adaptation of the laws of God to the condition of man, and appealing to their consciences for a confirmation of the doctrine everywhere taught in Scripture—‘there is no peace to the wicked,—that the way of the transgressor is hard.’

This view of the times in which we live, and the different classes of society, shows us that there is ample room for the exercise of benevolent and Christian feelings, without interfering at all with the success or rights of others. Even if we but glean the field, over which they have trampled, and save the scattered corn;—our reward, though humble, will be lasting. In our Saviour’s view, the widow’s mite was not disregarded.

Whoever has attentively observed the writhings of the diseased mind, —either labouring under distressing doubts, or overwhelmed with terror, must know that the most acute physical sufferings are trifling compared with these. How many are the minds thus affected, under the influence of the terrors of religion ! We condemn not the authors of such wretchedness. God has not appointed us their judge. They doubtless console themselves with the belief that the same threat, the same denunciation that drove one to despair, snatched others from everlasting burnings. Who that has ever felt that filial trust and confidence in God, which liberal Christianity inculcates, can hesitate to believe that it is better calculated to prevent or heal these maladies of the mind, than any other application that can be found ?

Contemplate, for a moment, the operations of the numerous sects into which Christians are divided. The main object, we rejoice to believe, by which all are actuated, is to promote the best good of mankind. Leading partizans may have other motives, but the motives of the several parties, as a whole, we doubt not are sincere, though oftentimes misguided. And is not the wisdom of God manifest in permitting this state of things : different parties excite to emulation, and provoke each other to good works. All parties teach nearly the same code of Christian morals, and wherever these are received as the rule of life, the kingdom of God comes with power. We should, therefore, proceed with caution. Care should be had that while we labour to correct the errors of other sects, and repair the injuries which we apprehend they may have done ; that we do not also counteract the good influences which spring from their exertions. We are happy to believe that our orthodox friends do much good, that they are casting out many devils ; —and we would obey the commands of our Saviour and *forbid them not*.

We should not be deterred from performing our duty because in so doing we may expose ourselves to misrepresentation and revilings. While we govern ourselves by the golden rule of the gospel, we cannot be justly censured ; —and if others censure us unjustly, the sin is *theirs*, not *ours*. The poisoned shafts of calumny rebound from the object at which they are aimed, and return to rankle in the heart of him who throws them.

It is of the first importance that the gospel should be disencumbered of all additions which it has received from the hands of men, and freed from all sectarian incumbrances. The great mistake of Christians of all ages has been their endeavour to control *by force* the opinions of others. Reasoning, argument, persuasion, are the only weapons which the gospel presents to be used in religious warfare. Whatever is more than these comes of evil and tends to propagate evil.

We profess to be members of the Church of Christ —and we cordially invite all others who honestly make the same profession, to come with us to the table of the Lord. What man or body of men has a right to judge another as to his qualifications for this ordinance ? To his Master, which is God, is he alone answerable, —and He alone seeth the heart and judgeth justly.

The different orders in religion, and offices of its servants, have tended in no small degree, in times past, to its corruption. By too much regard to *form*, the *substance* has been neglected. If others in this have fallen into error —let us be watchful against the same error.

Where lies our path of duty ? How shall we perform it, without interfering with the rights and privileges of others ? Shall we send our preachers and our tracts, into houses and villages where they are not wanted, and where they will not be heard or read with candour ? By no

means. But go with your preachers and your tracts into every city and parish in the land, proclaiming *peace unto it*. Wherever you are received kindly and affectionately, abide. Where you are not so received, go your way, silently praying that they may duly improve and live worthily of the privileges which they already enjoy.

In the call that comes to us from every part of our country, from many parts of Europe, and India, for instruction in liberal Christianity, we hear a repetition of the declaration of the Saviour—'The harvest is truly great, but the labourers are few.' May labourers in abundance be found for the harvest, and may all those who have little or much of the good things of this world to spare, cast it into the treasury of the Lord; to be applied to the promotion and diffusion of that knowledge which purifies, elevates, and fits men for the enjoyment of heaven.

MR. SALTONSTALL'S REMARKS.

Hon. Mr. Saltonstall, of Salem, remarked, that he had been requested to present to the consideration of the meeting a resolution expressing the interest we should feel in the successful diffusion of Unitarian sentiments in this community. But previously to offering it, he could not forbear expressing the unfeigned satisfaction he felt in witnessing this large assembly; come together with one accord, without previous concert, and now deliberating on the successful progress of Unitarianism, in this our ancient and well beloved county of Essex. Such meetings were well. He had often thought it would be well to have them. He had often thought it a great defect, that public meetings on the subject were not more frequent. By thus associating we receive a new impulse—we feel encouraged to action; we interchange opinions, and urge each other on in doing good. Who ever attended one of the Annual Meetings

of the General Association in Boston, without feeling an increased confidence in the cause; without being aroused to action; without feeling himself benefited thereby? And why may not a portion of the same spirit be infused into the community, by occasional meetings like the present, in each and every district of the Commonwealth?

There is, said he, a great body of Unitarians in this county. There are more or less in every town in the county. In Salem, in this place, and in several adjoining towns, they constitute the majority of the male population. In the north part of the county also there are Unitarians; and many highly respectable. They are beginning to feel it to be their duty to avow themselves such; they are taking courage to declare their opinions. It is right that they do this. Perhaps, I should say, it were wrong in them so long to have omitted to do it. Advert for a moment, Sir, to the history of the county, some forty or fifty years since. Who then were its religious teachers? Were they not liberal Christians? There was Tucker at Newbury, Webster at Haverhill, and Balch at Bradford, and many others;—who then taught in *substance*, if not in *name*, the same doctrines now held by Unitarians. At that time there was but one *exclusive* society on the Merrimack. But how is the scene now changed? Who now are the leaders on the Merrimack, and other towns adjacent? Even there we are not left without hope. Already are there indications of brighter times. In Ipswich, the venerable centre of our county, there has been lately formed a society with highly encouraging prospects. In Haverhill and in Amesbury, are societies well established; and in Newburyport, the strong hold of Orthodoxy, is a most flourishing and efficient society of Unitarians. Let people but feel the importance of the cause; let them but feel the obli-

gation that rests upon them to act according to the dictates of their conscience, and to pursue the conclusions of their own judgment, and Unitarian societies will grow up, wherever intelligence and reason are to be found. It is impossible it should be otherwise; for Unitarianism is but the result of the application of sound reason in the interpretation of the Scriptures.

If then we value our sentiments—if then we believe our sentiments to be well founded in the Scriptures—it is our bounden duty to make them known. If we consider them the true path to salvation, does not Christian charity require of us, to indicate this path to others?

At the present time, Sir, all denominations are awake. It is an age of excitement. And shall we alone be lukewarm, while others are burning with zeal around us?

Hereafter, whoever professes will have to be able to give some *reason* for the faith that is in him. It is a time of inquiry, and people will not be satisfied without *reasons*.

We are in danger, Sir, of being misrepresented. Our silence exposes us to misrepresentation. Are we not already misrepresented? What say the numerous tracts that abound in our land? that are crowded into every crack and crevice of our dwellings? Do they not abound with representations many of which are most scandalous? Is not the finger of scorn pointed at us because we are Unitarians? How then must these things be met? We must meet *exertion* by *exertion*, and calmly but firmly vindicating our characters, and endeavouring to correct the errors falsely circulated respecting us.

I would not wound the feelings of any one who hears me. I impeach no man's motives; but justice requires the truth to be stated; and I may say, that through the influence of the means to which I have alluded, in this county, and in our own times

too, clergymen who have *preached* the gospel of Christ, who have *lived* the gospel of Christ, who have spent the greater and better part of their years in diffusing the gospel of Christ, have been accused of wanting religion, of being destitute of piety, and therefore been dismissed from their societies. I could name individuals, but I forbear. Shall we not then, when it has come to this, maintain our rights, and defend our characters? How, then, is this to be done? If Unitarians are silent, they are charged with *concealing* their sentiments, if they act, they are charged with being influenced by a *sectarian spirit*. What, then, must we do? Let us go forward manfully, with no ill will to others, and explain and defend our cause. If others are sincere, we are equally so. The field is broad, there is room for all. If the cause be of God, it surely will prosper.

REV. MR. THOMPSON, OF SALEM.

Rev. Mr. Thompson, of Salem, said, he rose more for the purpose of expressing his hearty concurrence in the objects of this meeting, than in the hope of adding to its interest by anything which he might say. There was a single thought suggested by the gentleman who preceded him, on which he thought he might venture, for a moment, to enlarge. It was this—that *the cause of Unitarianism was none other than the cause of Christianity*. This he believed in the sincerity of his heart; and he felt most solemnly the conviction, that any effort made to sustain or advance the cause of Unitarianism, was an effort made for the diffusion and triumph of pure Christianity; and that, so far as we co-operate as Unitarians, in the spirit of Unitarianism, to accelerate its progress, so far we co-operate as Christians in the spirit of Christ to speed the establishment of the kingdom of God in the earth. Sir, it is not the cause of a party that we are solicitous to promote.

It is not for such a cause that these doors have been thrown open to us, and we have come together this evening in solemn assembly. It is no sectarian field whose borders we are eager to enlarge: it is no sectarian interest which we are exciting one another to aid; but it is the great cause of Christianity, as Jesus gave that divine religion to the world; the cause of truth, the cause of righteousness, the cause of love, of celestial and godlike benevolence, that we would here arouse, unite, and pledge our energies to subserve. It is sympathy in this cause, cordial and sincere, glowing and lasting, that we would awaken and extend.

Let it not be thought for a moment, Sir, that we are acting here as sectarians. It is a higher and a holier purpose which has called us together. Besides, we are entirely wanting in the essential features and characteristics of sectarianism—*separation*, for we do not withdraw from any communion, unless denied our Christian rights; *creeds*, for we have no creed but the Bible, God's own word, as it commends itself to every man's conscience. We have no set of doctrines long and complicated to which we require assent, before we can receive to our fellowship a fellow-believer. We belong to the holy church universal, and therefore are ready to give the right hand of Christian affection to the devout Calvinist, to the humble Methodist, to the sincere Universalist, and to the pious Catholic. We are glad to witness in their lives the fruits of pure religion; and whenever and wherever we see these fruits, we feel under a religious obligation to admit that the tree which bears them was planted of the Lord. We desire,—as I trust every Unitarian in this assembly will bear me witness,—we desire to throw around all Christendom the golden chain of Christian love; and we ask no man to bend *his* reason to *our* faith. How then, Sir, can we be

called sectarian in the popular acceptation of that word? We do not require, as a condition of fellowship, a conformity either of faith or form or discipline to our own, and we freely accord the Christian name and character to our brethren of every branch of the great Church, of which Jesus is the only head. But, Sir, if to be zealous for Christian love in its length and breadth and whole extent—if to be inflexibly opposed to everything like exclusiveness and uncharitableness—if to be resolutely bent on the overthrow of an assumed infallibility, on the part of some of our fellow-Christians—if this be sectarianism, then, Sir, I confess that we are sectarians, bone, muscle, and sinew, to the very blood and spirit; and I pray God that we may continue to be so for ever.

Sir, (said he,) if I do not greatly mistake, it is the breaking down of all barriers to love between Christians and the production of a deep and unfeigned fraternal regard, which it is our aim, the end of our efforts, to effect. And it is this which I call the *great cause of Christianity*; for it was the new, the peculiar commandment of the Saviour to his disciples, 'That ye love one another;' and it is a free, prompt, general, universal obedience to this command which, as Unitarian Christians, we are now labouring, and would always labour to secure. Sir, it is certain that this great end for which Jesus lived and died, will never be attained, so long as Christians of one form of speculative faith shall feel at liberty to disown and denounce those of a different form. This will never be effected, so long as one class of believers shall assume the right of determining the essential doctrines of Christianity. This will never be effected so long as the right of free examination and private judgment is in any way, and to any degree, infringed—so long as any believer, or body of believers, shall presume to establish any condition of fellowship,

other than that broad and liberal condition authorized by Christianity, *a belief that Jesus Christ is the Son of God*, and the natural and necessary consequences of such belief. Who, Sir, let me ask, has a right to make any other condition, and who gave him this right? On what one of the sons of men did the Saviour confer the power of deciding on the right and the wrong in another's faith? Where is the evidence of this gift of power? Where are the credentials? These are what we want—these are what we demand. *We* do not find them in the word of God; and the simple reason is, we believe, because they are not there. Him, therefore, who presumes to exercise that power, we cannot but regard as an usurper, who does himself a wrong and his fellow-men a wrong, and Christianity a wrong. Sir, it is no small evil; nay, it is an evil of tremendous magnitude—that there are men amongst us, good men otherwise, Christian men, who dare to take to themselves this power, and fear not to judge their fellow-believers concerning things whereof no man knoweth, 'save the spirit of man which is in him,' and of which no other being knoweth, save him who searcheth the heart. These men must surrender this power, unjustly held, before all Christians will love one another as disciples of one master, heirs of one hope, children of one father. Samaritan must meet Jew, and Jew, Gentile. The walls of partition must be beaten down; 'not one stone be left upon another;' and a spirit of kindness, of charity, of union, and of peace must animate and pervade all bosoms. Sir, is it not this which we are endeavouring to accomplish? Is it not this for which we have here offered our united and fervent supplication to heaven? And is not this the great cause of Christianity? And is it not of sufficient importance to quicken us to the highest effort—to awaken in us the deepest

and holiest and most ardent emotions?

Who, Sir, love us as brethren? Who treat us as fellow-disciples of Jesus? They who daily and hourly, in their public convocations, in their private gatherings, and even in their prayers to God 'say all manner of evil against us,' calling us 'deniers of the Lord that bought us!' They who warn others to avoid us, to flee from us, as they would avoid a leper, and flee from a pestilence! They who call us the enemies of truth, the enemies of religion, the enemies of Christ and of God! And is this the love by which we and all men are to know that they are the true disciples?

We are stigmatized as heretics! Sir, I know of no heresy under the sun so monstrously unwarrantable and absurd, as that of the assumption of infallibility by poor, weak, erring, sinning man.

And whoever meets one of us, and, simply because we do not agree with him in our religious opinions, passes, in his mind, sentence of condemnation on our Christian character—whoever does this, virtually assumes the attribute of infallibility, and if it were ever proper and just to punish any man as a heretic, it would be that man. But, Sir, the cause which we would promote would not sanction, nay, it would frown indignantly on any attempt to punish or injure him. It holds the principle of 'blessing him that curses us and praying for him that persecutes us.' I repeat, Sir—and in doing it will relieve your patience—that it is not the cause of a sect that we are anxious to advance; but it is the cause of Christianity, uncorrupted, the light of the world, tolerant, liberal, divine Christianity. And we wish this to prevail and gain for itself triumphs and trophies, until it shall embrace all men in its arms, and present them, united in eternal fellowship, as an acceptable offering unto God.

HON. S. C. PHILLIPS.

Mr. Chairman:—That such a meeting as this should have been held—that it should have been announced through the medium of the public press—and that so many should have been found ready to come forward upon such a notice to signify their approbation of the object of the meeting, are circumstances which afford an encouraging proof of the progress and present influence of Unitarian Christianity.

The time was, Mr. Chairman, within your recollection, and within the recollection even of those who have recently attained the age of manhood, when publicly to profess Unitarian Christianity was but to incur the unmitigated charge of heresy, infidelity, and impiety! The time was when the pulpit and the press uttered nothing but denunciation of the motives and purposes of the few,—the very few,—who, at the risk of martyrdom at the bar of public opinion, could venture to ‘confess Christ before men’ in the simple character in which they believed him to have been born into the world, and to be revealed in Scripture. The time was, and that but recently, when many believed it to be their solemn duty to sound the alarm of danger, and to raise the cry of watchfulness, wherever the fury of intolerance had been so far remitted as to permit Unitarians to speak for themselves! The time was, and that but recently, when Sunday, and the church, and the Bible were thought to be profaned by the use of Unitarians; when, under the impression that Unitarians in profession were Deists in disguise, the old regarded with distrust, and the young were taught to view with suspicion, our professions of reverence for the divine revelations of the Old and New Testaments, and our unqualified disclaimer of any doctrine or principle which might not be shown to be contained therein. The time

was, Sir, and that but very recently, when even by those who reluctantly conceded that our opinions might be made to appear plausible as matters of speculation, their practical tendency was, to say the least, seriously questioned; and when our fellow-Christians did not refrain from warning us, in the anxiety of their hearts, that our faith could yield no support in the vicissitudes of life, and that it must wholly fail us at death!

Far be it from us, Sir, to complain of the means by which it has pleased God to cause all things to work together for good. The scrutiny to which our faith has been subjected has tested its purity, and tried its strength. Everywhere spoken against, it has been, through the zeal of its opponents, everywhere proclaimed; and nowhere has it failed, in a greater or less degree, to conquer prejudice, to silence calumny, to excite inquiry, and to produce conviction. Nowhere has it failed to gain friends and advocates, who have lived and died in reliance upon its principles. Nowhere has it failed to exert a benign influence upon human interests and relations. Abroad, in countries where the government was not sufficiently despotic to suppress it, but where it could be held only under the penalty of civil disabilities, it has exhibited bright examples of conscientious rectitude, humble piety, and enduring fortitude; and here, in this land of free minds and honest hearts, it has advanced with the slow but sure march of truth, wherever error had preceded it. With no panoply but the Bible, with no other weapon than reason, contending only in self-defence, yielding every right which it claimed, and honouring motives while it protested against dogmas, it has so far triumphed over or conciliated its opponents, as to enjoy, at the present day, its full share of confidence and respect. Yes, Sir, our claim to an equality of Christian rights is at last virtually conceded; and he must be

weak or wicked, a bigot or a calumniator, who would now venture before God and man, to deny us the Christian name. It is rather for our fellow-Christians, if they would do us justice, to yield their testimony, that we have never been wanting, as a body, in the liberal support of religious institutions—that our societies and ministers are numerous and respectable—that the cause of good morals has never been deserted nor betrayed by us—that we have formed no alliance, political or personal, with the opponents, or to the prejudice, of religion—that we have neither discarded nor failed to rely upon the Bible as our rule of faith and practice—and that we are and ever have been ready to make exertions and sacrifices for the common cause of religious knowledge, liberty and charity. It is more than we can as yet expect of our fellow-Christians, to concede the soundness of our opinions; but for a favourable interpretation of our motives and objects we do not fear to rely upon their sense of justice.

There are, perhaps, even yet, those in the community who are slow to believe that the odious accusations heretofore preferred against our faith and its professors, are wholly unsustainable. And if from a sense of justice, charity, or shame, other charges are no longer persisted in, there is one which still meets us in every shape of censure and reproof, and demands, from its importance, serious consideration. It is the charge of indifference, lukewarmness, and coldness in religious concerns. It is the charge that Unitarians, individually, and as a body, are more negligent than their fellow-Christians of religious duties—that they are “more lax” and “less scrupulous” in religious observances—and that in their deportment they exhibit less evidence than others, of a decidedly religious character.

Now, however much there may be of exaggeration and injustice, if there

be any truth in this charge, let it incline us, first of all, to serious expostulation. Are these things so? Not to compare ourselves with our fellow-Christians, but to compare our own practice with our own faith, we may admit, and we ought to confess with sorrow and remorse, that there is much truth in the charge. That we have failed to reflect seriously upon our destiny and duties—that concerns of the day and hour have engrossed our thoughts and affections—that in the employment of our time and talents we have sadly mistaken our true interests—that in much of our conduct our principles and motives have not been those of Christian morality—that for ourselves, our friends and children, we have not eschewed temptations, into which it was our duty not to suffer ourselves or them to be led—that, in short, we have done far less than we ought to have done, by our private and public influence and exertions, for the cause of strict virtue and personal religion, who amongst us shall not acknowledge?

But let the censure fall not upon our faith, but upon ourselves. We put it to our fellow-Christians, we put it to the world—what is there in our faith, which does not absolutely require the strictest conformity of our characters to the principles, the precepts, the example of Jesus? What is there in our views of Christianity that robs a single duty of its obligation, or a single virtue of its attractiveness? What is there in Unitarianism to encourage or permit the slightest misdemeanour, or the most venial foible? What is there that falls short of requiring the entire devotion of heart and life to the service of man and the known will of God? What is there in Unitarianism that does not frown upon thoughtlessness, heartlessness and inaction? They charge us justly who allege that we place no reliance upon ‘imputed righteousness’ (technically so called), and that we attach

merit to good works. We believe, as we believe we live, that life is designed for virtue; that religion is designed to promote virtue; and that virtue on earth is the pre-requisite to happiness in heaven. We believe that it is not so much by calling Jesus Lord, or magnifying his name or nature, as by keeping his commandments, and doing the will of God his Father, we are to vindicate our claim to be called his disciples. We believe that the misery as well as happiness of our future condition will be spiritual and not physical, and that the remorse and internal anguish which we here feel for wrong conduct at the moment we are conscious of it, is the fittest emblem of what they must suffer to whom the consciousness of all their bad acts and perhaps worse motives shall suddenly be imparted in the hour of retribution. Holding such views of religion, of life, and of duty, how shall it be said that we, above all others, can find any excuse, still less any inducement, in our faith for aught that savours of indifference, lukewarmness, and coldness in our moral and spiritual concerns? Let them who venture to say so, point to a principle or precept inculcated by Unitarians, which justifies the charge. We do not know, and, until we are otherwise advised, must deny that there is any such; and when it is pointed out, we will show that it has been misrepresented, or we will renounce it.

The present meeting, Mr. Chairman, will not allow us to admit, unqualifiedly, the charge of religious indifference. There is a spirit *here* which encourages the hope that in many hearts Unitarianism has proved itself to be Christianity in all its influences and effects. It is not in *this church* that we are to believe that it is wanting in power to convince the reason, to rouse conscience, and to warm the affections. It is not in *this county*, as has been well shown, that, either in its past history or present

condition, any other than what we esteem liberal and rational views of Christianity have been most distinguished for producing a salutary and permanent influence. It is not in *this state*, distinguished for the prevalence of Unitarianism—it is not in Massachusetts, surely, that so far as we are concerned, the principles and interests, the instructions and ordinances, the schools and churches of religion, have been suffered to languish and decline. Rather has it been here, and amongst ourselves, that learning and talent and private munificence, and the public bounty, have been frequently appropriated to religious uses. Rather has it been here, and amongst ourselves, that religion has been held to be the bulwark of all our institutions, and that the support of religion, in perfect consistency with liberty of conscience, has been felt to be the duty of every citizen and of the whole people. We may, then, as we should upon every such occasion, confess our deficiencies, and exhort each other to reformation and improvement; but it would be unjust for us to admit that the charge of our opponents is to be received without limitation—that it is more true of us than it is of themselves, and of all not divested of the imperfections of humanity—or, least of all, that it has any pretensions to truth, as directed against the pure and holy faith in which we trust.

The present occasion, suggesting so many causes of gratitude to God, and of mutual congratulation, deserves especially to be improved as the commencement of a new series of efforts to excite and extend a religious sympathy, and to aid the cause of practical piety amongst ourselves. We ought not to be insensible to the new and peculiar circumstances in which we are placed. By the blessing of God we are no longer a few scanty, scattered groups, incapable of co-operation, and hardly daring so much as to make ourselves

known to each other. Our churches and congregations are now so numerous that in this quarter nothing would seem more easy than for us to hold frequent and profitable intercourse; and there seems, also, to be no mode of bringing us together, combining more attractions and advantages, than that which has been adopted by our friends at whose instance we are now assembled. There are surely none amongst us, laity or clergy, who do not need the countenance, the excitement, the encouragement, which such meetings are suited to impart. They will call for no sacrifice of time which we should not readily have appropriated to comparatively unimportant secular interests. Their design is, by the aid of circumstances, to call us to deliberate more seriously and frequently upon our Christian privileges and obligations—to direct our attention and our efforts to practicable measures for the common benefit—to make us better acquainted with our situation, our wants and our duties as a body of fellow-believers—and to enable us, by combined as well as separate exertions, to do more, constantly more, for the cause of truth and virtue, of Christ and God. By holding such meetings, let it be understood and realized, that we deem religion a matter of such moment that we choose to bestow upon it an increased attention, and that we are anxious to strengthen in the mind of every individual, the conviction that he can and ought to do more, much more, for his own religious improvement, and for the diffusion of a religious spirit, wherever his example may be witnessed, and his influence extends.

This, then, is what we want—to do more for ourselves, and amongst ourselves. We ought not to shun controversy when it is forced upon us—our opinions should be tested by constant investigation and discussion—but let us remember, above all things, that Unitarianism is a prac-

tical religion; that it requires all the duty which man can perform; and that it is nothing short of its original design, to render the whole of life one act of blended piety and beneficence. What excuse shall a Unitarian invent for neglecting or delaying to be a religious man? The simple faith which he professes has commended itself to his understanding. He perceives in it no perplexity, no mystery, no gloom, no absurdity. In every principle and precept he traces the impression of truth and virtue. In its requisitions he complains of no austerity, and although he perceives that they are as comprehensive as his faculties, and as lasting as his existence, he perceives also that they have no other purpose than his own improvement; and what can a rational being desire so ardently and so exclusively as his own improvement? What doubt can he entertain that the whole design, and the whole effect of this religion, is to impart a moral dignity to his character, to instil the noblest sentiments, to inspire the best feelings, and to make him, by its various and constant influences, a blessing to himself and all around him? What doubt can he entertain that such a religion, if sincerely embraced, will guide him safely through the changes of life, and will conduct him to its close in peace? How can he doubt that such a religion will lend its sweetest charm to youth, its most enduring honour to manhood, and its only comfort to old age? How can he doubt that the principles and spirit of such a religion are suited to accompany him in all his pursuits, to regulate every transaction, to save him from temptation, to make prosperity harmless, and adversity useful? How can he doubt, then, that it is safe and wise, nay, that it is necessary and indispensable for him to strive earnestly, steadfastly, and habitually to acquire and manifest the spirit of this religion in all his thoughts, in all his feelings, in all his conduct!

Shall he fear to encounter a want of sympathy in those who seem to prefer to be irreligious rather than to appear religious? What can their sympathy avail him? If the alternative is to despise himself, or to despise them, to violate his principles, or to condemn their sophistry, will he hesitate in his decision?

Shall he fear that the claims of religion may conflict with his worldly interests? Is there any worldly interest of so much value that it will compensate for the want of religious principle? Can our worldly interests, under any circumstances, rest upon so solid a foundation as religious principle? Let the idea be again and again repeated, that, so far from interfering with worldly avocations, religion, as we understand it, actually designs to carry us into the world and through the world under the influence of such motives and habits that every faculty shall be well employed, that every hour shall be well spent, that every reasonable desire shall be gratified, and every laudable purpose promoted. It withdraws us from no pursuits but such as we cannot approve, and debars no enjoyments but those which must be eventually disgusting.

Shall a Unitarian, moreover, believe, or act as if he believed, that an attention to religion may be deferred until a late, or the latest period of life? Let him remember that there is no period of life which may not be late enough to be the latest; and especially let him remember that by the principles of Unitarianism there can be no compensation in the agonies of a death-bed for the waste of hours, and days, and years, which might have been devoted to duty, to virtue, and to God.

What, is it asked, shall a Unitarian seek to become when he becomes religious? The character of Christ is the model proposed for his imitation. This is the standard of moral and religious perfection. We can conceive of no virtue which it does

not comprise, and of no duty which it does not illustrate. Our love of Christ is the love of his character—of the principles, motives, purposes, which governed his intercourse with man and God—which were breathed in every prayer, uttered in every discourse, and manifested in every action—which, in our view, gave all its glory to his life, and all its value to his death. Looking, then, to Jesus, the author and finisher of his faith, the Unitarian will strive to become pious, humble, and resigned to the will of God, *like him*—doing good always and every where, *like him*—seeking the honour which cometh from God only, *like him*—enduring temptation and trials, *like him*—honouring goodness under every name and in every form, *like him*—in short, devotional in every sentiment, righteous in every motive, and useful in every act, *like him*.

Could every individual here present resolve to be from this moment what he will now admit an Unitarian should become—could he be induced to shut out from his mind all other considerations of duty and interest but such as his religion approves—could he carry hence to the bosom of his family the blessed influences of the temper of his Master—could he nobly go forth into the world bearing upon his front the badge of his profession, steadfastly maintaining his own integrity, and emboldening others to walk in his steps—could he feel and make others feel that whatever is opposed to Christian morality is as weak as it is wicked, and that it is an act of self-degradation to refuse to be a Christian—could he feel and make others feel that there is no limit to the influence of a good motive, and to the effect of a good example—could he feel and make others feel that to a truly good man the love of usefulness supplies the place of all meaner ambition, and that in the circumstances of every individual there is ample scope for the beneficent exertion of the most varied

faculties;—could every Unitarian, here and elsewhere, thus think and feel, and act, we might safely leave our principles to be judged by their results. In the view of an admiring world, and of a grateful posterity, *the truth of God* would be the inscription every where displayed upon the broad banner of our faith, while *the spirit of Christ* would impart its brightest lustre to the public and private character of every disciple.

EIGHTY FEEBLE CHURCHES.

It is generally known that many small Calvinistic churches have been established in different parts of Massachusetts; within a few years past, that are unable to support regular worship, except by large assistance from missionary funds. These new churches have been mostly formed within Unitarian parishes, where there was too small a population to support two ministers, and where the people were, for the most part, happy with their minister. There is good evidence, that their establishment has been frequently caused, not so much by the original wants or wishes of the people, as by excitements and disaffection produced by the intermeddling of the orthodox clergymen and other zealots of neighbouring towns. Nor have these men been over-scrupulous as to the character of the means used to effect their purposes. Hard speeches against Unitarian ministers—Calvinistic tracts thrust upon the people against their wishes—and finally an organized religious police—visiting committees of orthodox clergymen creeping into houses and imposing upon and alienating from their ministers the ignorant, the unstable, and the weak,—these are common instruments and methods of operation. And what is the result?—eighty feeble churches. Eighty feeble churches! that are to have a new house of worship, if they can get some zealous clergyman to undertake a tour of begging for it,—

and then to have a minister, if they can get the Home Missionary Society to support him.

In an address, published by the Hampden county auxiliary to the Massachusetts Missionary Society we find the following statement:—

‘The number of feeble churches and congregations in this Commonwealth, which cannot sustain the ministry of the word without aid, is more than sixty.’ [A note in the Recorder says “eighty.”]

The Society urges its appeal to the community for funds in such language as this:—‘Can you behold the desolations which error, and heresy, and wickedness are bringing over many societies, once famous for their adherence to the pure doctrines of Christ, and for the influence of these in turning sinners to God, with indifference? Can you see many, for conscience sake, driven from the home where their fathers worshipped, compelled (by us, the only true ministers of Christ), to unite in feeble bands, and to appeal to their Christian brethren for aid, that they may be fed with the sincere milk of the word, and permit the desolation to increase, and the weak to sink down under their burdens? Shall fathers and mothers, whose hope is in Christ, and in the precious doctrines of his grace, see their families scattering away, to receive the influence of those who trample upon the truths, which they deem alone able to make men wise unto salvation?’

Thus, it will be perceived, all goes upon the assumption that every Unitarian minister is leading his people straight down to perdition, and that there is no Christianity out of the pale of Calvinistic orthodoxy. A modest conclusion surely; and in beautiful accordance with the many Christian requirements of humility, self-distrust, and charity to others.

‘Driven from the home, where their fathers worshipped.’ This is the language used in reference to the ‘feeble churches.’ Let us un-

derstand now the true import of this, and see if it be in reality what is intimated. Are men really forbidden to worship and to enjoy the ordinances of religion where their fathers worshipped? No. The only forbidding is, that a feeble minority of the people shall not, as they have claimed to do in repeated instances, impose a minister on the majority, contrary to their choice and wishes, and oblige them not only to hear, but to pay a man for denouncing them as heretics and infidels. For this simple assertion of their Christian rights, the majority are branded as persecutors.—*Christian Register*.

CANADA—MONTREAL.

THE melancholy intelligence has arrived of the death of the Rev. David Hughes, late of Yeovil, who was carried off by cholera almost immediately after his arrival at this place. Mr. Hughes and his family left England about the end of May last, and reached Montreal after a voyage of nine weeks. Such was the state of the town, from the devastation and alarm produced by the ravages of the cholera, that accommodation could only be obtained for the travellers by the active interposition of an Unitarian to whom Mr. Hughes made himself known, and whose kindness to him and his now destitute family was most unwearied and invaluable. Mr. Teulon, the friend to whom we refer, immediately made known the arrival of an Unitarian minister to other Unitarians in the place, who manifested the strongest interest in the circumstance; and before he had been twenty-four hours in the city, several of the first merchants and their ladies there established waited on him to congratulate him—to express their pleasure at his arrival, and offer him every assistance in furthering his views. This was on Thursday. On Friday a deputation waited on him to solicit a Sabbath service on the following Lord's Day,

—he assented—for some particular reason they then requested him to preach on a given text—'*Christ and him crucified*,'—to which he also assented; on which they applied at the whole round of chapels for the use of a pulpit for two hours—to be only uniformly repulsed. They then got permission to use a school-room, where he addressed an auditory of about eighty Unitarians—with such acceptance that they determined, if possible, to fix him with them,—and immediately subscribed 60*l.* for fitting up a store-room capable of accommodating one hundred or more persons, and entered into negotiation for a dwelling-house in which to install his family. Having preached twice on the Sunday, and once in the week, on the 9th of August he embarked in the steam-boat to accompany his daughter to the house of a lady with whom she had been previously engaged to reside. He left his family about five o'clock in the morning, and before nine o'clock in the evening was dead and buried. His daughter was attacked also, but medical aid was promptly sent from Montreal, and she recovered, and was taken back to that place by a friend who had set out instantly on hearing of what had occurred. The kindness of the Unitarians of Montreal to the afflicted family has been truly explained. Both in that, and in the zeal which they demonstrated for the establishment of Unitarian worship, we trust it will appear that there are many here who sympathise.

IRELAND.

From the BIBLE CHRISTIAN.

Bigotry at its work again.—We hardly expect to be believed when we inform our readers, that Mr. Cromie, of Portstewart, the landlord of a great many of the members of the newly-erected Remonstrant Congregation, in Ballymoney, has refused to allow his tenantry to obtain stones from his quarry, for the

purpose of building a house for the worship of God. Such, however, is the fact.

The Remonstrant Congregation has been obliged since it was first formed into a worshipping society, to assemble on the Lord's Day in the loft of a grain store, which has been fitted up as a temporary meeting-house. The members, feeling themselves sufficiently numerous and united to commence the building of a more permanent and commodious place of worship, sent forward a deputation, consisting of the Rev. Mr. Osborne and another gentleman, requesting Mr. Cromie to allow them to procure stone for the erection—but to their no small surprise, and to his great disgrace—they met with an absolute refusal. The only reason assigned by Mr. Cromie was, that “he could not conscientiously allow stone to *Arians*.” He intimated that as he had already made up his mind on the subject, there was no use in further urging their request. With this reply the deputation of course were obliged to be satisfied.

Here, then, is a member of the Protestant Church, which professes to be founded on the right of private judgment, refusing, not his support, for that was not asked—not his countenance, for that was not expected—but simply a common and customary accommodation to persons who sought that accommodation, merely that they might be enabled to assemble in a decent and suitable building, to worship the God who is a spirit, and who must be worshipped in spirit and in truth—in the only mode of which their consciences approve. The stone in the quarry is of no use to Mr. Cromie: the removal of it does not leave him by one doit a poorer man: permission to take it for purposes connected with the improvement of the estate, or the convenience of the tenantry, has hitherto been freely bestowed by Mr. Cromie, as we are sure it would be by every other landlord in the island; but the creed of

the present applicants does not square precisely with Mr. Cromie's; and therefore he refuses.

Here again is a member of the Protestant Church established by law, which derives so much of its support from *tithes*, the produce of the industry of Roman Catholics, Presbyterians, and Dissenters of various denominations; here is he withholding not a pecuniary contribution, but an *act of ordinary courtesy*, which would have cost him nothing, when that act would have proved a convenience and accommodation to Christians of another communion. Truly the members of the Church of England will feel little obliged to Mr. Cromie for the plea of *conscience*, which he has, in this instance, set up in his defence. If the conscience of a member of the Church of England will not allow him to permit a body of Dissenters to remove a few valueless stones, in order to build a meeting-house, perhaps Dissenters may begin to ask themselves whether *their conscience* (for they have consciences too) ought to allow them to contribute of their skill, capital, and industry, in the form of tithes, to the support of the Church of England; a church from which they are Dissenters only because they believe her doctrine, discipline and worship, to be at variance with the word of God. Now if the Presbyterians of the North were to ask themselves this question, and *by mistake or otherwise* happen to answer it in the negative, the results might be particularly inconvenient to the Church of England, especially at the present moment. The son of Peleus inquires in the *Iliad* whether the Atridæ alone are privileged to love their wives. Perhaps Dissenters might, by such examples, be prompted to inquire whether Episcopalians alone are to be allowed to keep a conscience!

And what is the reason assigned by this conscientious gentleman for his denial of a petty civility to the

Remonstrant Congregation of Ballymoney? The persons composing it are not to be allowed to take stones from his quarry, because they, forsooth, are *Arians*! while he himself, as we presume, is a *Trinitarian*. That is to say, they worship the God and Father of our Lord Jesus Christ, whom Mr. Cromie also adores; but abstain from the worship of two other persons whom Mr. Cromie *believes* to be entitled to the homage of religious adoration. This is, at the worst, only an error of omission, on their part, even according to the estimate of their conscientious landlord. Were he to enter the place where this Arian congregation assemble to worship God, he would hear no prayer in which he could not join with perfect propriety; although there might be something wanting which he would wish had been added. This is the head and front of their offence; but it appears so great to the mind of Mr. Cromie, that he has felt himself obliged to withhold an act of customary politeness from those who are guilty of it; and to declare that further applications are useless, as he has made up his mind on the subject. This is his treatment of the unfortunate *Arians*.

There is, however, a congregation of Roman Catholics in the same neighbourhood who are, at the present moment, engaged in erecting a chapel for their worship; and to them Mr. Cromie has acted a more liberal part; for he has granted to the Catholics that permission which he has denied to the Remonstrants. Now, as the Roman Catholics are in the habit of presenting religious adoration to the Virgin Mary and a number of saints and apostles; and as all such worship must, in Mr. Cromie's opinion, be *idolatrous*, if he be a consistent member of the Church of England; it follows, that in his judgment, it is better to commit idolatry than to engage in a worship which, so far as it goes, he allows to be pure, though he believes it to be

imperfect—that is to say, it is better, according to him, to *do a positive wrong*, and to do it repeatedly and habitually, than to omit the performance of *one particular thing*, which he judges to be right. This is the way in which his conscience compels him to act. He feels no scruple in extending his favour to the persons whose religion he has sworn in his oath of office as a magistrate to be nothing less than idolatry; while he refuses the common courtesies of a landlord to the Remonstrants, whose form of worship is such that he might join in every part of it with perfect propriety and consistency. Truly some men's consciences lead them into awkward situations! The awkwardness of Mr. Cromie's situation is increased by his having some time since granted the use of his quarry to the Covenanters for the erection of their meeting-house; it being a matter of notoriety that in the solemn league and covenant, and other symbolic writings of that Church, Papacy and Episcopacy are both denounced, and condemned to be uprooted by all the means which can be employed for the purpose. Without subscribing this document, no person can be a minister among the Covenanters, nor, we believe, received into communion with any of their congregations; and these are the persons whom, together with the Roman Catholics, the zealous and conscientious Episcopalian, Mr. Cromie, selects for the objects of his especial favour!

Let not the tenour of these latter observations be mistaken. We are far from disapproving of Mr. Cromie's conduct in granting the required accommodation to the Roman Catholics and Covenanters of Ballymoney. On the contrary, we highly approve of his behaviour in so doing. But we do most decidedly condemn his inconsistency in refusing to *others* what he has felt no scruple in according to them.

It may be thought that in these

strictures we have been more severe than the occasion required. Perhaps there might be some reason for saying so, were there no more in this business than meets the eye. But we feel perfectly convinced that the object for which the slight was put upon the Remonstrants of Ballymoney, was much more important than to retard, for a few months, the building of their meeting-house. It was designed, not simply to delay the erection of their place of worship, *but to destroy their congregation.* Mr. Cromie is the person on whose estate a great many of the members of the newly-formed society reside; and this demonstration of his feeling was intended, as we have reason to think, to serve as a hint to those of his tenants who might be inclined to join the Remonstrants, that they cannot do so without incurring his displeasure; and to those who have done so already, that they can only regain his forfeited favour by relinquishing their recently-adopted connexion. But we know the Remonstrants of Ballymoney; and we can take it upon ourselves to assure Mr. Cromie that his threats and his annoyances will be equally fruitless when addressed to men of their firm and determined character. Their religious views are too deeply considered and too seriously embraced to be abandoned at the bidding of a fellow-mortal! He may, no doubt—so far as the use of his quarry is concerned,—do with it what he pleases; for it is his own: but they will teach him that the consciences of his tenantry are not under his control, *for they are not his own!*

After all, the power of Mr. Cromie to injure the congregation happily does not extend as far as his inclination. It is fortunate that although stone cannot be had for the erection of a meeting-house in Ballymoney, (for there is no quarry in that neighbourhood but his,) yet *brick* can be manufactured and purchased in every part of the country. It is true that

the cost of the material will be greatly increased by his illiberality; but we are sure, if the congregation think it necessary to apply for assistance to meet this additional demand, they will receive aid from many quarters; were it only to show that the time is come when the formation and profession of religious opinion must be left free and unshackled; when man must not attempt to dictate a creed to his brother, and landlords, content with their just influence over the property of their tenantry, must desist for ever, from their tyrannical efforts to establish *a dominion over their souls!* R.

SCOTLAND.

THE Rev. W. Smith has resigned the charge of the congregation at Dundee. In the afternoon of Sunday, August 26th, Mr. Smith delivered a farewell sermon, from the words "Let us hold fast the profession of our faith without wavering." The chapel was quite full. At the close of the service, and after the strangers who were present had retired, Mr. Smith addressed the members of the congregation, thanking them for the kind and respectful manner in which he had been uniformly treated by them, and expressing the hope that some good had been effected by their united exertions in the removal of prejudice and error. Mr. George Speid, on the part of the congregation, came forward and expressed in the most feeling and impressive manner, the regret of the Society at the loss they were about to sustain by Mr. Smith's removal—their unfeigned respect for his talents and character—and their admiration of his strenuous labours in the advancement of Christian righteousness and truth. Mr. Speid then presented to Mr. Smith a handsome volume, which had been purchased by their united subscriptions, and on which was inscribed these words:—
"Presented to the Rev. William

Smith, by the undersigned members of the Dundee Unitarian Congregation, in testimony of their respect for him as a man—their approval of the manner in which, for two years, he has discharged the duties of a Unitarian minister among them—their regret that circumstances render it necessary that their mutual connexion should be dissolved, and their earnest wishes for his prosperity and happiness.” Mr. Smith replied; the audience were deeply affected; and with mutual good wishes and fervent prayers, Mr. Smith and his friends separated.—*Pioneer*.

UNITARIAN STATISTICS.

* * In these lists of Unitarian chapels the letters P, GB, and M designate Presbyterian, General Baptist, and Methodist: the figures following the minister's name denote the average attendance; F, that the chapel has a fellowship fund; L, a library; S, a Sunday school; and DS, a day school, the number of scholars being added when known.

Wales.

The following has been sent as a list of Unitarian congregations in Wales:—

CARDIGANSHIRE. 1. Capel-y-Groes and Ystrad. R. Davies. 2. Pant-y-defaid, Owen Evans *pro tem*.

CARMARTHENSHIRE. 1. Carmarthen, David Evans, *pro tem*. 2. St. Clears, J. Thomas. 3. Rhyd-y-Parc. (No settled minister). 4. Pant-teg, B. Evans. 5. Llandybie, J. Griffiths. 6. Gelly (a small congregation assembling in a room).

GLAMORGANSHIRE. 1. Gellionnen, J. James. 2. Swansea, R. Awbrey. 3. Ditto, Philip Richards. 4. Neath, J. Davies. 5. Bridgend, J. Jones. 6. Blaengurach, Wm. Williams. 7. Aberdare, Thos. Evans. 8. Merthyr-Tydvil, John Evans. 9. Coed-y-Cymmar, Thos. Davies.

Only two of these have made returns:—1. Capel-y-Groes; Rees

Davies; 200 to 300; S. 2. Swansea, R. Awbrey; 120; F; L.

Island of Guernsey.

GUERNSEY. S. Weston; 30.

Scotland.

EDINBURGH (Young-sreet). B. T. Stannus; 100; S, 20.

GLASGOW. George Harris; 500; F; L; S.

DUNDEE. Vacant.

GREENOCK. A. Macdonald.

PORT-GLASGOW. No minister.

PAISLEY, CARLUKE, TILlicOU-TRY, KILMARNOCK. Supplied by H. Clarke, missionary, who has also preached at Lanark, Johnstone, and other places.

In various parts of Scotland there are resident Unitarians, and, we believe, occasional meetings for divine worship. The following have been mentioned:—Dumblane, Blackford, Renfrew, Annan, Saltcoats, Aberdeen.

ADDITIONS AND CORRECTIONS.

Dorsetshire.

BRIDPORT. R. Cree; 200; F; L; S.

DORCHESTER. L. Lewis; morning 100, afternoon 150, evening 130; F; L; S, 25 girls.

POOLE. J. Michelson; 70; L; S. WAREHAM. J. C. Wallace; 100; L; S;

Correction—Lancashire.

PRESTON. J. Ashton; 60; F; L.

BOLTON. F. Baker; 400; L (Chapel and SS); S, 200; DS. 30 girls; trust school, 50 boys, 40 girls,

Kent.

MAIDSTONE. There was an error respecting the number of the Maidstone congregation, it is 250 and not 150; and this does not include the schools.

Nottinghamshire.

NOTTINGHAM. (High Pavement Chapel); Benjamin Carpenter; 500; F; L; and S, 200; and DS, 40 boys and 25 girls.

At New Radford, a village about a mile from Nottingham, there is a

small society of Methodist Unitarians, who assemble in a neat chapel erected about seven years ago, where there is a morning and evening service; it is supplied occasionally in the evening by Rev. B. Carpenter, but principally by Mr. Jonathan Holmes, a lay-minister, and latterly by Edward Hawskley, a young man, who assists him during one part of the day. The average number of attendants is from 20 to 30. A Sunday school for boys and girls containing 100 to 120.

At Mansfield there is an old-established chapel and congregation, under the pastoral care of the Rev. John Williams.

There is no other congregation or society of Unitarian Christians in Nottinghamshire, but those above-mentioned. There was formerly a Presbyterian congregation at Sutton, in Ashfield, under the care of Dr. Davies, now one of the medical professors of the London University, but I believe it is entirely extinct, and has been for some years.

Devonshire.

HONITON. James Taplin; 100; F; L; S, 30 boys and girls.

Sussex.

HORSHAM. GB; Thomas Sadler and R. Ashdowne; 150; (no F, but a Missionary and Tract Society).

ROYSTON.

On Sunday, September 23d, a small but neat chapel was opened for religious services at Royston, Hertfordshire, when two sermons were delivered by the Rev. W. Clack, of Soham,—that in the morning, on the love of God and men, from Matt. xxii. 37-40. The preacher endeavoured to show, that the views entertained by Christian Unitarians of the Divine perfections and character are highly important, as they tend to promote obedience to the

two great commandments, therefore that they are worthy of the most cordial acceptance, a steady profession, and of zeal for their diffusion, and concluded with an address suitable to the occasion.

In the afternoon the discourse was on the importance of not being ashamed of the Gospel, from the words of the Apostle Paul, in his Epistle to the Romans, i. 16. The nature, design, and efficacy of the Gospel were taken into consideration, after which it was shown that the doctrines held and espoused by Unitarians are in accordance with it; in particular, that they comport with the primary meaning of the word gospel, i.e. 'good news,' but that some which are considered by many the peculiar doctrines of the Gospel are contrary thereto; the folly and injurious tendency of being ashamed of it, were pointed out; and an exhortation given to an imitation of Paul, to be like him, ready to say—"I am not ashamed of the Gospel," and to prove the sincerity of such a declaration by the temper and conduct.

On the following Sunday morning service was again conducted by the Rev. W. Clack, the discourse founded on Matt. xxii. 41-46. At the close of the service the Lord's Supper was administered, when ten united in partaking of it. In the afternoon, Rev. G. H. Wells, M.A. officiated, and delivered an excellent discourse on the value of Christian zeal, from Gall. iv. 18.

Thus the wish of several friends of Unitarianism at Royston, and its vicinity, for a chapel in which they might assemble for the worship of the Father, and attend upon services congenial to their views and feelings, has been accomplished. They were cheered by the congregations exceeding their expectations, and the pleasing prospect afforded of their efforts to establish a Christian Unitarian church proving successful.

BOLTON DISTRICT ASSOCIATION.

THE thirteenth half-yearly meeting of the Bolton District Unitarian Association was held at Chowbent, on Thursday, October 4, 1832. The religious services were conducted by the Rev. Franklin Howorth, of Bury, and the Rev. John Ragland, of Hindley, the latter of whom preached from Matt. xix. 17. The preacher's object was to show the folly of trusting to the performance of external rites, and the profession of certain doctrines of faith, as passports to a heavenly kingdom. Holy living, he contended, was the purest Christianity, the best fruit of holy doctrine, and the only foundation for 'The hope that maketh not ashamed.'

At the conclusion of the services in the chapel, a numerous party assembled to dinner, and to spend a few hours afterwards in the interchange of friendly sentiments, and in the promotion of that social intercourse which it is one of the objects of the Association to encourage. In the absence of T. B. W. Sanderson, Esq., the Rev. Franklin Baker, of Bolton, was requested to take the chair. The business of the meeting being transacted, the Chairman proposed 'The King, and may he never forget those principles which fixed his family on the throne of these realms.'

The Chairman, in proposing the next toast, could not help congratulating the meeting on what had been already achieved for civil and religious liberty in this country, and in the prospect of its triumphs being extended to other parts of the world, where it was now only known as one of the bulwarks of Britain's glory. It was only to be obtained and preserved under a free constitution and an unfettered press, operating upon the minds of an enlightened nation. He would give 'Civil and religious liberty all the world over.'

'The Bolton District Unitarian Association.' In giving which as a

toast the Chairman would add but a few words. It had now been established six years, and had gone on its way rejoicing, increasing the harmony and friendship of its members, and emulating them to good works. Almost every meeting offered some additional proof of its usefulness, either in the development of some new plan of benevolence and utility, or in the introduction of such plans into different societies. It was impossible to allude to these advantages without connecting with the Association the names of its founder and its treasurer—the Rev. B. R. Davis and Mr. Robert Heywood.

The Rev. B. R. Davis thought the Chairman had given him more than his due meed of praise. It was true that the first suggestion of the Association proceeded from him, but the idea was instantly adopted by many of his friends, who then made it their own, and gave it a shape and form, which had made it useful and agreeable to all the congregations connected with it. He had no doubt, that as long as it was productive of so much good it would continue to flourish.

Mr. Robert Heywood was gratified to see so large a meeting. He found, by referring to his book, that the attendance had never been so numerous as on the present day. Something always depended upon the weather, and something upon the locality of the place where the meeting was held, both of which were favourable on this occasion, but he had reason to believe the meetings of the Association were becoming more spirited and interesting.

The Chairman, after passing a merited encomium on the religious services of the day, proposed the health of the two officiating gentlemen—'The conductors of the public services in the chapel, and thanks to them for the manner in which they were performed.' The Rev. Messrs. Ragland and Howorth briefly ac-

knowledgeed the notice which was taken of their services.

The Chairman next gave—'All seminaries of education established on catholic principles, and may they never fail in producing exemplary and efficient labourers in the vineyard of Christ.'

The Rev. T. May, of Stand, had been requested to make a few remarks upon the last toast, and it was gratifying to him to do so, for he entirely concurred in the sentiment therein expressed. He had been educated in the Dissenting Academy at Belfast, where the most catholic principles prevailed. He had had for his fellow-students Churchmen and Calvinists, Trinitarians and Unitarians; but these varieties of opinions had never interfered with their intercourse or friendship, and he felt convinced that their proximity to each other had fostered none but kindly feelings. He wondered how long the two great monopolies of learning in this country would be allowed to continue, without any effort being made to remodel their charters and constitution. If it be expected that such a movement will proceed from the learned dignitaries themselves, who preside over these institutions, we may wait till doomsday. The spirit of the age may reach them, and must reach them; but it must be expressed, before it can be heard, by the loud and commanding voice of public opinion.

After some prefatory observations the Chairman then gave—'The cause of education—may speedy and effectual measures be taken to render it universal.'

Mr. C. J. Darbishire rose to express his admiration of the last sentiment which proceeded from the chair. Education appeared to him to be the instrument by which everything enlightened and generous in the character of a nation must be achieved. He did not altogether concur in the objections urged by the Chairman against a national

education. Only let us have education as much diffused as the light of day, and he cared not whether it was national or not. Once let us feel the effects of it—let the great evil of ignorance be removed, and every other evil of a minor nature would be diminished and corrected. He was anxious to see the higher seminaries of education constructed upon catholic principles, in order that such principles might govern the lives of those who are intended to teach in our churches; but he was not less anxious that schools should be established in every town and village in the kingdom, on the same principle, for the sons and daughters of the people. If it was desirable to protect the mind of the accomplished minister of religion from the undue biases of prejudice and sectarianism, how much more desirable was it to preserve the minds of the children of the poor from such pernicious influences! He wished to see schools established everywhere, and the youth of the nation instructed in such principles as would lead them to see that their happiness consists in the cultivation of their understandings and their hearts.

The next toast proposed by the Chairman was 'Health and prosperity to the advocates of Unitarianism in Ireland and in Scotland.'

The Rev. Mr. Smith, late of Dundee, and now supplying at the meeting-house, Moor-lane, Bolton, deeply sympathized in the situation of the Unitarians, both in Ireland and in Scotland. He had been resident for some time past in the 'land of the mountain and the flood.' He had seen in that country the strong power of early impressions. From infancy the people of Scotland imbibed the doctrines of Calvinism. Was it any wonder that the progress of other opinions was slow? There was also something in the national character unfavourable to the spread of Unitarianism. He hardly knew how to characterize it. It secluded the real state of in-

dividual as well as national opinion from the gaze of the stranger. Though an observer of character, he was not sure that he understood the real opinions of any one individual in Scotland with whom he had been acquainted. Unitarianism, in the northern part of the island, required all the aid which could be afforded its advocates from this country. Not less did the sister-island stand in need of our warmest sympathies. He hoped, with the Chairman, that the Irish Unitarians would very soon determine to make a voluntary surrender of the *regium donum*. Ireland was borne down by an ecclesiastical oligarchy, which infested the land on which stood their forsaken and ruined churches, worse than the vipers and toads which croaked in its fens and marshes. Never was a poor country so paralyzed by a system of misrule and oppression; but he hoped a brighter day had begun to dawn upon her destinies, and that the doctrines of religious truth would acquire power and permanence by the diffusion of education, and the blessings of a milder and more generous government. He begged permission, before he sat down, to propose 'The health of the Chairman,' who had made his speeches on this, as on other occasions when he had the happiness to hear them, the vehicles for disseminating the noblest sentiments.

The Rev. F. Baker, in acknowledging the honour which had just been done him, not only by the complimentary manner in which his health had been proposed, but by the way in which it had been received, was at a loss to express himself in words exactly suited to the occasion. Were he given to bandy compliments, he should say, that such eloquence as was contained in the speech of the last gentleman, he had not very often heard. He was happy that such frequent opportunities occurred for the interchange of their sentiments. What he had been able

to do for the advancement of liberal opinions had fallen short of his own wishes, however indulgently they might be appreciated by others. He should always consider it as a part of his public duty to advocate the principles of truth and justice in politics, in morals, and in religion, believing, as he did, that they were all intimately and indissolubly connected. Before he sat down he desired to give them an opportunity of paying a tribute to those into whose labours we have entered, and who are gone to their reward, after sowing the seed, without being able to reap the fruits of their labours. He would propose that they should drink in silence, 'To the memory of those departed worthies who so ably and honestly defended the cause of Unitarian Christianity in times past—times of peril and persecution—times which we hope are now passed away for ever.'

The Chairman then gave as a toast, 'Success to the cause of truth in all parts of the world.' The Rev. J. Whitehead, of Cockey Moor, had been requested to speak to this sentiment. It contained a wish which every Christian, and especially every Christian, minister must entertain, whatever be his party or his opinions. He would be doing violence to his nature if he were not to confess, that it was one of his most ardent prayers that truth should prevail, for he was convinced that it was only in the spread of just principles and views of moral and religious truth, that any improvements could take place in the condition of man, and in the prospects of society.

The Chairman hoped he might be allowed to take particular notice of those who had honoured the meeting by their attendance, not being resident in the district, nor consequently members of the Association. He begged to propose 'The healths of the Rev. Mr. Dymock and the strangers, who have favoured us with their company on this occasion.'

The Rev. Mr. Dymock, of Warrington, acknowledged the compliment paid to himself and friends. He had on former occasions received much pleasure from a visit to one of the meetings of the Association, but he had never been so highly gratified as he had been with the proceedings of that day. Where there existed such a friendly spirit—such a pleasing emulation to do good as prevailed amongst all who had taken a part on that occasion, it was obvious that nothing but advantage could arise from such social intercourse. He hoped the Association would long continue in a career of usefulness.

The Chairman had one more toast to propose before they parted. It was one which he was sure they would receive with an expression of approbation, because it included the name of an individual whom some present had long known, and known only to honour, and whom none had known, even for a short period, without entertaining for him mingled feelings of affection and respect. His worth was not confined to his own flock, although among them it was most frequently exercised, but it was felt and appreciated throughout the district. If feelings akin to melancholy forced themselves upon the mind, in connexion with one whose life was so valuable and so endeared to us, it was only because a lingering complaint had for some time impaired that health which we so ardently wished to see re-established. The appearances of convalescence would, he hoped, be confirmed, and again enable him, whom they all looked upon as a counsellor and friend, to enjoy many happy years in the bosom of his family, and in that pastoral connexion which had been productive of so much mutual happiness. The Chairman concluded by proposing 'the improved health of the Rev. B. R. Davies, and the health of his congregation, with thanks to them for the use of their

chapel, and for their kind attentions throughout the day.'

The Rev. B. R. Davies could not be insensible to the kind tone of the Chairman's observations respecting himself. He had some time ago felt as if his days were numbered, and he had made up his mind to leave these scenes for ever. But since then, it had pleased God to restore him, in some degree, to health; and should his restoration be complete, one part of the happiness of the residue of his life would be to see those friends who now surrounded him renewing their visit to Chowbent, and assembling, with himself and friends, to promote the cause of Christian truth and holiness.

The Spring Meeting of the Association was announced to take place at Chorley on the last Thursday in April of the ensuing year, on which occasion the Rev. F. Howorth, and the Rev. F. Knowles are expected to conduct the services.

CANTERBURY.

At the request of two or three influential individuals, a meeting was called at the General Baptist chapel here, on Sunday, October 7, to take into consideration the propriety of re-establishing our Sunday School, which had been discontinued some months on account of the scarcity of funds to support it. It was agreed to raise a boys' school immediately, and a girls' school in the ensuing spring; and Messrs. Cade, Ellerbeck, Hooker, Booth, and Parsons were appointed teachers. On Sunday last another meeting was held, to raise a subscription for supporting it, when subscriptions and donations to the amount of 4*l.* 4*s.* were received by the secretary. We intend opening on Sunday, the 28th inst., and expect about twenty boys to begin with. As we are at a loss for a catechism in unison with our tenets, perhaps you or one of your correspondents will inform us whether

there is one published by any one in our connexion suitable for our Sunday School.

Our Book Society continues to flourish, and much interest is excited in the perusal of our works. To the list of periodicals which we circulate, we have added the "Penny" and the "Saturday" Magazines, which contain much interesting information.

J. T. ELLERBECK.

LANCASTERIAN SCHOOL EXAMINATION.

I was present the other day at an annual examination of a Lancastrian school of boys, not a hundred miles from the metropolis; and am inclined to think that a brief report of it may not be unacceptable or useless to your readers. The book selected for the purpose was a compilation from the Bible, consisting of extracts from it, arranged under a series of titles, which served as theses for the supposed subsequent testimonies to their truth. A person attended from the Parent Institution to conduct the ceremony. The title pitched upon by the President was 'Salvation by Christ.' Of course everything probable and improbable was pressed, into the service, from the bruising of the serpent's head, to the Lamb in the Revelations. The catechist, proceeding in his work, alighted upon some questions, which the boys as unanimously as heretically answered by the word God, for which they were very properly corrected, and told to substitute, the Spirit. The synonyme, as it was termed, was then called for, and the reply duly followed, the Holy Ghost. Exposition was now the order of the day. What is meant by atonement?—Answer,—Satisfaction. What by reconciliation?—Answer,—Making friends. *Ex pede Herculem*,—I may be excused any further details.

And is this, then, our far-famed system of Bible, and Bible-only, education? The conceit is little less than broad farce, if the Sacred Records

are to be thus travestied, garbled, and put higgledy-piggledy together.

Let me enliven, and close these few remarks by a quotation, perhaps somewhat in point, from C. J. Fox's History—"How vain, then, how idle, how presumptuous, is the opinion, that laws can do everything; and how weak and pernicious the maxim founded on it, that *measures not men* are to be attended to!"

TE TACE.

The Rev. R. B. Aspland, of Chester, has accepted an invitation from the Lewin's Mead congregation, Bristol, to become co-pastor with the Rev. L. Carpenter, LL.D.

Died, on Thursday, 18th October, at her house in Clapton, in her forty-ninth year, Harriet Hester Spencer, eldest daughter of the late Dr. Spencer, formerly of Bristol. It was the earnest desire of this most estimable and useful woman not to be the subject of funereal eulogy. Her wishes are sacred to us, as is her memory.

Notice.

FINSBURY UNITARIAN CHAPEL will be re-opened for public worship on Sunday, 18th November, by W. J. Fox, minister of the chapel. Collections will be made towards defraying the expense of the repairs. Service to commence at eleven o'clock in the morning and half-past six in the evening.

Unitarian Publications.

'The Ways of Providence,' a sermon, by J. Taplin. 'Original Sin irrational and unscriptural,' by Dr. Drummond. 'Life of Capt. Heywood,' by Rev. E. Tagart. 'Daily Monitor,' by Charles Brooks, Hingham, U.S.

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DECEMBER, 1832.

[Price 6d.]

CITY MISSION.

WE have received the following account from Mr. Philp, of the commencement of his arduous and useful labours:—

‘ Having read with considerable interest and pleasure, in the last and preceding Number of the Chronicle, Dr. Tuckerman’s Report, as a “Minister at large in Boston,” it reminded me that your readers might wish to hear something of that institution amongst us, which is as yet but in its infancy,—I mean “The Domestic Mission in London.”

‘ Though I have nothing great to report, and am by no means sanguine in my expectations, yet it may be satisfactory to the friends of the institution to know, that I am at least disposed to “thank God, and to take courage.” Since the last annual meeting of the British and Foreign Unitarian Association, a small chapel has been engaged and opened, in Spicer-street, Spitalfields, under the superintendence of the domestic missionary. The objects contemplated in this, were to provide a place of religious worship for the poor principally, and in which a Sunday-school might be conducted, for the reception of their children; in which they might be taught to read the Scriptures, and be instructed in the principles of morality and religion, unconnected with any human creed.

‘ Divine service is now regularly conducted in this place twice on the Lord’s day: these services are pretty

well attended, especially the evening service, during which it is very nearly filled. At first a very few only of those persons attended for whom the services were principally designed; these have gradually increased, and some of them are now constant attendants, and they manifest, by their conduct, that they are both pleased and interested, and they appear grateful for the attention shewn them. Many more, I have no doubt, would attend, did their circumstances enable them to make a decent appearance amongst their fellow-creatures. This has been confessed by some whom I have visited, and who were wretchedly off in this particular: nor have they the means of providing even necessary clothing, the whole of their scanty income being required to procure food for their families, which, unhappily, in the midst of poverty, are often very large.

‘ A Sunday-school has also been commenced, and is in a state of considerable progress. The present number of scholars on the books are forty-four girls and thirty-four boys. These, all circumstances considered, attend regularly, behave orderly, evince a desire to learn, and are making some progress. For most of this I am indebted to the voluntary and cheerful assistance of three male and as many female teachers, who are assiduous in their attention to the offspring of our poorer brethren. But as some of these cannot

attend every Sunday, or twice on the same day, the assistance of other volunteers in this work of charity is earnestly invited, especially as there is every prospect of as great an increase to the school as our place of meeting will accommodate. If this should meet the eye of any of the youth of either sex, who are disposed to co-operate in this act of benevolence, their services will be thankfully received. The school commences at half-past nine in the morning, and at three in the afternoon.

‘I beg also to observe, that the funds which were formed for the outfit of the school, by means of the charitable donations of certain kind individuals, are now exhausted, and that small annual subscriptions, or trifling donations, will be thankfully received, and faithfully applied to the purposes of this important object. I am pleased to find, and glad to acknowledge, that the idea which I suggested to the committee, and on which they very readily permitted me to act, has been partially, and, I have no doubt, will yet be more fully realized. I thought that the opening of a place of worship in the district, and the establishment of a Sunday-school, would facilitate my intercourse with the poor. This has already led me to call on those, whom otherwise I might not have seen, and has given me *easy* access where I might, without it, have found some difficulty. Calling, as a visitor, to inquire after the children, in case of their non-attendance, &c., has invariably been well received by the parents, and in some cases with much apparent gratitude. This alone, as the school increases, will find me an introduction to different families, and will lead to a knowledge of their circumstances and moral condition. As, however, I wish, on this subject, to deal neither in fiction nor conjecture, I will take the liberty of simply stating one fact of recent occurrence, out of several that I might name. This may enable your readers to

judge whether I am correct in my suggestion as to the plan adopted. In the early part of last week I called at a house to inquire after two of the Sunday scholars, who had not attended for the two preceding Sundays. I saw the father, who said their mother's illness had prevented their attendance. I inquired into the nature of her complaint, and said I should be glad to see her, if it were agreeable to him. He replied, she had been ill some time, but he believed was now very near the end of her sufferings; yet he seemed not to wish me to see her. I then asked what, in her weak state, she could make use of, and offered to bring her a little arrow-root the next day. He coldly thanked me, and I retired. The next morning I went, accompanied by my daughter, and saw the poor creature, who expressed gratitude for my attention; and after conversing with her, and praying by her, my daughter having promised to bring her some articles of linen, of which she seemed much in want, we left her. When we again called with the promised parcel, we found a girl, of about sixteen years of age, sitting before a fire-place, looking very disconsolate, and, on my hesitating, she said, pointing with her finger to a small inside room, “Walk in, sir, there is my poor dear mother, her sufferings are now ended;” and she burst into a flood of tears. On my attempting to console her, she said, “O, sir, I am not sorry that my dear mother is released; but if it had pleased God to take me with her, I should be happy.” On my inquiring for her father, she said he was gone out, but she scarcely knew where. Perceiving her shivering with cold, as well as overwhelmed with grief, my daughter asked her why she did not light a fire and attend to the other children? She replied, “O, Miss! during my mother's illness, we have burnt all our coals, and have no money to buy any; nor have we any

meat in the house, nor a sixpence to purchase it." Here then, I thought, was a scene of wretchedness. In one desolate-looking room lay the dead mother! In another, equally desolate, sat the elder child of the family, without fire or fuel to make one; and five other children, without food, or money to purchase it! I shall not soon forget the scene; and could not help wishing that some of the sons and daughters of luxury had been present to witness it. Oh! how easily might the affluent, by only curtailing a few of their superfluities, be the means of administering consolation to many a poor sufferer, and thus procure for themselves, at a very cheap rate, the blessings of them that are ready to perish!

'Some of the children who have come to us in a wretched condition as to clothing, and others who have been absent for want of necessaries, on inquiry, I have supplied with a few articles, from donations of clothing furnished by some generous individuals. From one lady, in the vicinity of this city, I received, a few days since, fifty articles of various kinds, made up chiefly from half-worn materials, but exceedingly useful for the purposes of my poor charge.

'Dr. Tuckerman's ample and very valuable remarks on the subject will render any observations of mine unnecessary. From that gentleman I have lately received two volumes; one containing a series of his Reports, and the other entitled "The Visitor of the Poor, translated from the French of the Baron Degerando, by a lady of Boston," accompanied by a truly Christian and friendly letter. Conscious, as I am, that the Reports of his philanthropic and Christian zeal will for a long time, if not always, cast a shade over my weak endeavours, yet I may hope to catch a *shred* of his mantle; or rather, that others may pick up the entire garment, and go on in the

luminous track which his footsteps have marked out, until the benevolent wishes of the philanthropic heart are realized, and

"Vice and misery are no more."

R. N. PHILP.

London, Nov. 9th, 1832.'

UNITARIAN STATISTICS.

THE following list of *Unitarian Associations*, with the names of their Secretaries, has been formed from the recent reports of their Anniversaries; it is therefore probably imperfect. It would be desirable to add the date of the formation of each, the number of its members, the day (when fixed) of its Anniversary or other meetings, and any peculiarity in its objects or history which may be useful.

British and Foreign Unitarian Association. J. Yates; E. Tagart; B. Mardon; *sub. Sec.* Mr. Horwood.

Western Unitarian Society. T. Fry.

Somerset and Dorset Unitarian Association. E. Whitfield.

Southern Unitarian Society. E. Kell.

Southern Unitarian Fund. R. Scott.

Unitarian Village Missionary Society. J. R. Beard.

Bolton District Unitarian Association. F. Baker.

Eastern Unitarian Society. H. Hawkes.

Sussex Unitarian Association. C. P. Valentine.

Kent and Sussex Unitarian Association. J. Green.

Hull, East York, and North Lincolnshire Unitarian Association. E. Higginson.

Student's Missionary Society, York.

North Eastern Unitarian Christian Association. T. Selby.

Warwickshire Unitarian Tract Society. J. R. Wreford.

Scottish Unitarian Christian Association. G. Harris.

Irish Unitarian Christian Society.
W. Porter.

General Baptist Association. J. T.
Eckersly.

General Baptist Assembly. J. C.
Means.

London and Southern General
Baptist Association. G. Duplock.

ADDITIONS AND CORRECTIONS.

Lancashire.

LYDIATE, near HOLMFIRTH; P;
John Naylor; morning from 25 to
30, afternoon about 50.

RELIGIOUS CHARACTER AND OPINIONS OF THE LATE CAPTAIN PETER HEYWOOD, R.N.

CAPTAIN HEYWOOD, who died on the 10th of February last, in his fifty-eighth year, was a midshipman on board the *Bounty*, at the time of the memorable mutiny, for presumed participation in which he was afterwards sentenced to death, but on account of his manifest innocence, pardoned and restored to the naval service, in which he distinguished himself as an excellent officer. The following extract is from a Memoir just published by his pastor and friend, the Rev. E. Tagart, and reviewed in this month's 'Repository:'

'It is evident from the letters of Captain Heywood, which have been given, and from the whole tenour of his conduct, that he was a truly religious man. A grateful and adoring sense of the perfections and government of the one living and true God pervaded his mind, and his piety was connected with an invincible integrity and moral purity, which the world had no power to wound or stain. Can such an union of gentleness and firmness, of disinterestedness and modesty, as was found in him, have any other foundation than religion?

'On board ship he always acted as his own chaplain, and he was accustomed every Sabbath-day to assemble the ship's company, and read to them portions of the church

service and of Blair's Sermons. He admired these sermons for their practical character, and a copy of them was always in his cabin for the use of his midshipmen, to whom he recommended their perusal. To the latest period of his life he was fond of the study of the Bible, to which he devoted himself critically, and he would shut himself up in a room for a long time, particularly on Sunday, to pursue this occupation. On these occasions, he secluded himself even from his family, upon the principle, that religion is an affair between every man's conscience and his God; and he rather exhorted his dearest associates in life to pursue a similar plan of studying the Bible for themselves, than endeavoured to influence their speculative belief.

'It will be interesting to the reader to know that, with these habits and views, he was in religious sentiment strictly a Unitarian. Though he rarely made religion the topic of his conversation, because, perhaps, he met with few who sympathized in his feelings on that most interesting and important of all subjects; and though he had a great objection to personal controversy and discussion, knowing how soon the cloud and storm of the temper intervene to darken the mild light of the understanding, he never concealed his sentiments, nor hesitated, on proper occasions, to avow them. It is worthy of more serious observation that his views were Unitarian, because they were the result of his own reading and reflection, under circumstances in which no sectarian or party feeling, no ties of worldly interest or family connexion, nor any of the ordinary influences of social life could operate to check the free exercises of his mind. In the retirement of his cabin, in the solitude of the ocean, in the silence of night, he read and thought. Early and sad experience of life had given to all his reflections a serious cast; and while it lessened his taste for the

ordinary pleasures of the world, it contributed so to elevate and purify his mind, as to enable him to view all objects through a clear atmosphere, and to look down upon "all the kingdoms of the world," and judge of the true "glory of them." It was thus, and in this tone, that he adopted those views of scriptural truth which, however commonly denounced by the leaders of public opinion, have seemed just to some of the wisest and best of the human race, and which, in our own country, have been endeared to many by the approbation of a Locke, a Lardner, a Milton, a Newcome, and a Law.

'Of Unitarians, as a sect, Captain Heywood knew little or nothing. But in the latter part of his life, as his religious views became known to some of his friends, he was led to attend the chapel in York Street, St. James's Square; and entirely approving the service, he became a regular attendant, as far as his health would permit, on public Unitarian worship in that place. This continued for about two years, and was the origin of an intercourse between the subject and author of this memoir, most highly valued by the latter, who little knew the deep interest attached to Captain Heywood's character and history, until he became a witness of the sufferings which preceded his removal from this scene. Such was the independence of Captain Heywood's mind, that he shrunk to the last from connecting himself closely with the Unitarians as a body, dreading lest it should bring with it any compromise of his own principles, and hating the very name of sect or party. Yet in private society he approved the views, he sympathized in the feelings of the elder Unitarian Dissenters, whom he occasionally met; and he entertained a sincere respect for their characters. That he was a Unitarian, was to many of his friends a subject of surprise, and perhaps of pain, but not many could estimate the solidity of

that knowledge upon which his convictions were based, or the care of that inquiry by which his pure and simple structure of faith had been raised.

'Captain Heywood often mentioned that the first works which he met with, containing just views, as they appeared to him, on the subject of religion and human duty, were those of Dr. Cogan. The theological disquisitions of this author, on the Jewish dispensation, the paternal character of God, the peculiar blessings and characteristic evidences of Christianity, and his *Ethical Questions*, abound in valuable reflections, which harmonized with the rational mind and the benevolent feelings of this excellent man. He found in most of the popular works upon religion much which he could not approve, and which appeared fallacious and pernicious. Captain Heywood attributed so much beneficial influence to the works of this author, that he distributed many copies amongst his private friends.

'He was indebted to a clergyman of the Church of England for his first acquaintance with another author—Dr. Channing, of America—of whose writings he became a devoted reader and ardent admirer. He was accustomed to speak with the greatest delight of the pleasure he experienced in the enlarged views, the exalted piety, the animating conceptions of human dignity and duty, which pervade the eloquent writings of this popular American divine. The literature of America in general suited his taste. It is true, he knew it chiefly from its most favourable specimens, but in these he perceived good sense prevailing, a disposition to bring every opinion to the test of truth, without that party spirit which mingles so largely in the current literature of our own country, and tinges our popular reviews with so much unfairness and misrepresentation. Nor was he slow to do justice to the merit of many English Uni-

tarian writers. He read with great satisfaction that important and convincing work, the *Vindication of Unitarianism*, in reply to Dr. Wardlaw, by the Rev. James Yates.

‘But his religion was more practical than speculative. It was impossible to converse with him without feeling that, although the language of religion was not upon his lips, its spirit was in his heart. If he could not accord with the majority of professing Christians, and with the creeds and articles of the Established Church, in his religious belief, and if he saw much to disapprove in the institutions of his country for the instruction and discipline of its youth, he reserved the fulness of his indignation for those violations of truth, justice, integrity, and candour, which fell under his notice in the characters of the selfish, the weak, and the worldly around him. The place-hunter, the time-server, those who seek for office at the expense of honour and truth, whose words and actions are directed by a principle of depraved self-interest, and a desire to make themselves acceptable to a patron and the public, he viewed with a scorn which he took no pains to conceal. Satisfied with his own moderate competency, the titles, honours, and riches of the world had no charms for him, although he might have advanced to the highest rank which the service of his profession could bestow. In the whole course of his career, his pure and manly mind never once stooped to anything which does “not become a man.”

‘It is not necessary, if it were possible, to record the various instances of his private unostentatious generosity. But the place which money held in his esteem was manifested on one or two striking occasions. A characteristic anecdote is mentioned by the writer in the *United Service Journal*: “It is little more than three years since he called upon us one morning, having just

discovered that upwards of 2000*l.*, obtained from him under false pretences, and which he had advanced under the idea of benefiting the son of an old friend, were fraudulently involved in an insolvency. While relating the way in which he had been deceived, he suddenly exclaimed, ‘But it is not the money I care so much about, as that it gives another proof that we cannot trust one another!’” With similar feelings he contemplated another more serious affair. Some wily minions had taken advantage of the weakness and peculiarities of an aged relative, and under circumstances of a peculiarly grievous nature, during the time of his last severe bodily sufferings, a very large family property passed away from his wife and daughter-in-law, whom he tenderly loved. His spirit, which in the degradation of human nature for a moment felt itself degraded, could not brook the wrong, but he exclaimed, viewing his relatives with warm affection, “Thank God, they will have enough, and what need they more?”—while a smile of grateful satisfaction passed over his countenance, a beam from the light within, which spoke of his inwardly committing them to the care of a good and bountiful Providence. “It was not so much that he knew not the worth of what the world has to give, as that he prized at a higher rate the freedom and tranquillity of mind which it cannot give. It was not in ignorance, so much as with a good-humoured contempt of the proffered rewards, that he let the stream upon which so many venture with eager competition pass by him, without unmooring his own little bark from the quiet harbour of his contentment.”

‘Among the last subjects of Captain Heywood’s reflections was the question, “Whether the profession of arms is consistent with the principles and belief of Christianity?” He was engaged in reading a MS. controversy on the question, occa-

sioned by Captain Thrush's Letter to the King, wherein that officer explains his reasons for resigning his commission. It was a subject peculiarly fitted to interest his mind; and in conjunction with it, may be remembered the resolution expressed to Lord Melville, not to quit his retirement except his services were needed in time of war. This resolution, no doubt, had its root in the deep impressions of his youth, when his innocent mind took shelter in high and honourable feelings of devotion to his country and profession, from the suspicions of guilt and the unmerited difficulties in which he was involved. The writer does not recollect hearing Captain Heywood formally express the conclusion to which his mind arrived upon the subject; but he certainly felt that war was an evil, for the most part originating in maxims of policy, and modes of government, based on any but Christian principles—an evil which must diminish in frequency and disappear as the world becomes enlightened, and the true interests both of governors and the governed are understood. The long enjoyment of the blessings of peace had probably strengthened his sympathy with the sentiment—

‘ War is a game,
Which, were their subjects wise, kings
would not play at.’

IRELAND.

On Friday, the 21st September, the Presbytery of Armagh assembled at Redemon, for the purpose of installing the Rev. William Crozier, of Clonmel, to the pastoral charge of Kilmore Congregation, vacant by the death of the late Rev. Arthur Nelson. They were joined by some of their remonstrant brethren, of the Presbytery of Bangor, and by Drs. Bruce and Nelson, Rev. William Bruce and Rev. David Watson, of the Presbytery of Antrim. We have seldom

seen a more numerous and respectable congregation assembled on a similar occasion.

The services of the day were commenced by the Rev. S. C. Nelson, of Dromore. He was followed by the Rev. James Davis, of Banbridge, who preached an eloquent sermon from Heb. vi. 1. ‘ Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection.’ After this, the Rev. John Mitchel, of Newry, delivered an affectionate scriptural charge to both pastor and people.

Mr. Crozier and the other Ministers were entertained at dinner by the congregation, together with some of the most respectable members of the Presbyterian Congregations of Saintfield, Killileagh, Ballinahinch, &c., amounting in all to about one hundred individuals. The dinner was served in a large and commodious room, extending over the whole upper story, which contained the dormitories of the late Redemon Academy. Hugh M^rRoberts, Esq., of Leggagowan, acted as chairman; and James M^rRoberts, John Davison, and John Walker, Esqrs., as croupiers.

After the removal of the cloth, the following toasts were given, prefaced by suitable observations, and most cordially received:—

‘ The King.’

‘ The Army and the Navy.’

‘ Earl Grey, and his Majesty's Ministers.’

‘ The Lord-Lieutenant, and prosperity to Ireland.’

‘ The Lord of the soil, William Sharman Crawford, the best of landlords; may his talents and his virtues soon be exercised in a field worthy of their usefulness and excellence.’

This toast was received with much approbation, by an assembly well able to appreciate his worth. When the applause had subsided, the Chairman next adverted to the obstacles thrown in the way of the settlement

of this congregation, by the machinations of interfering strangers, who, having long hovered over this peaceful and happy vineyard in vain, during the life of its late guardian, seemed anxious to gratify their malevolent purposes, on his demise, by instantly throwing in the brand of discord. Their difficulties, however, had served to bind the people more cordially together, to separate the chaff from the wheat, the sound from the unsound; and it was worth their while to have been delayed, that they might obtain a minister so likely to dwell in the hearts of his flock, and to promote their interests both temporal and spiritual, as the man with whom, on this happy day, they were connected. He would, therefore, give—

‘The health and happiness of their new pastor, Mr. Crozier; welcome among us; and may the work of the ministry prosper in his hands.’

Mr. Crozier spoke nearly as follows:—Sir, in rising to return my acknowledgments for the toast which has been so kindly given, and so cordially received, by this respectable assembly, I assure you I labour under considerable emotion, arising, in the first instance, from a lively sense of the kind reception I have met with, from those whom I have the pleasure to regard as my future brethren, friends, and parishioners; and, in the next place, from the difficulty I feel in giving due expression to all that it becomes me to say on so important an occasion. I owe it to the congregation of Kilmore to record my sense of the kindness and unanimity with which they have invited me to become their minister; and to assure them, that I entertain towards them every sentiment of regard and esteem. I trust these feelings will be heightened as our acquaintance becomes more intimate; and that our future connexion will be cemented by those pleasing and happy bonds of union, which must ever subsist between a conscientious

minister, and a worthy and cordial people. I do, indeed, look forward, with much confidence, to realize those pleasing prospects; and, it is with such views, rather than from desires of worldly advantage, that I have undertaken the pastoral charge of this respectable congregation. Several circumstances present themselves to my mind, on which I ground my expectations of satisfaction and comfort, in my future ministry. The spot which we at present occupy recalls many of my early recollections. The years of my boyhood were passed in this place—under preceptors whose memory I truly revere—at a seminary which is now no more, but which was, for many years, a blessing to the country round; and the fame of which is imperishably recorded in the classic annals of the north of Ireland. During my stay I experienced much kindness from the inhabitants of this neighbourhood, and time has not obliterated these early impressions. I rejoice to renew them after the lapse of years. I am happy to see many whom I then knew, still surviving, though now wearing the honours of the hoary head, and others of my own standing advanced to the maturity of vigorous and respectable manhood. I have received many cordial greetings on the score of old acquaintance, and I regard these kind reminiscences as a favourable omen of good feeling towards me, now that it has pleased Providence again to place me among my early friends, in different circumstances, and in an important relation. Another ground of pleasure and satisfaction to my mind in my new connexion is, the well-known independence of the community amongst whom I am called to labour. They are of that important and valuable class of society who are the substantial strength and sinews of the country. Inhabiting a fertile district, under the fostering care of one of the most patriotic men and best landlords

whom the north of Ireland can boast, they enjoy the sweets of comfort, respectability, and affluence. They are not obliged to cringe or fawn on power; and they can walk with an erect front, and fearless step, in the presence of their fellow-man. I believe, Sir, that they are also independent in *mind* as in circumstances; and that they regard the maintenance of their liberties, civil and religious, as of paramount importance. I am of opinion that they have, in general, a clear apprehension of what these invaluable privileges *are*; and that they are not to be deluded from a right discernment on these great points, by any sinister influence, specious artifices, or subtle machinations. And, allow me, Sir, to add my hope and trust, that their moral and religious character is creditable to themselves, and such as will bear a fair comparison with the general community of this favoured province. I am also, Sir, gratified to think, that their free and unanimous choice of me to undertake their pastoral oversight, at the present juncture, is an acknowledgment, on their part, of attachment to those religious principles which I *distinctly avow*—which, I believe, I hold in common with most of my remonstrant brethren—which I have long maintained under many disadvantages—and which I am *determined* to maintain, as, in my mind, the sacred principles of Christian *truth* and *liberty*. If, Sir, I am right in the estimate I have thus formed of the congregation of Kilmore, I think I have reason to congratulate myself on my present settlement, and on my future prospects of comfort and satisfaction in my ministrations, amongst so respectable a portion of the Presbyterian community. There is one other circumstance to which I must allude, as adding to the gratification I feel on the present occasion—and that is, my future connexion with the Remonstrant Synod of Ulster. There is no body of men, whose principles

I more fully recognize, and whose character I more cordially esteem; and I feel satisfied that I shall be able heartily to co-operate with them in all their public measures. I have the pleasure of numbering among them the personal friends whom I truly value, and I have received kind assurances of a cordial welcome from all. I, therefore, regard myself, Sir, as about to commence my ministry in this congregation, under favourable auspices. I am sensible of the kindness I have already received. I assure *you*, Sir, this respectable company, and my congregation at large, of my warmest wishes for their prosperity and happiness, and of my future exertions to promote their best interests; and I return you thanks for the honour you have done me. (This address was received with loud applause.)

‘The Moderator and Remonstrant Synod of Ulster.’

Mr. Davis returned thanks. He felt peculiarly gratified in looking round the present company. There were few of them with whom he was not intimately acquainted. In common with Mr. Crozier, he had been educated within these walls, by those highly gifted men who so long conducted Redemon Academy. To them, under God, he was indebted for whatever he at present was; and especially for whatever independent principle he was possessed of. They had early taught him to use his rational faculties, and to consider all his actions and habits as intimately and necessarily connected with his happiness here and hereafter. Revering, as he did, the memory of those worthy men, he had now great comfort in seeing settled in their place, a successor, who was so eminently fitted to give satisfaction to this flock. With the Remonstrant Synod, he felt happiness and honour in being connected. After dwelling, at considerable length, on the principles of the Remonstrants, he maintained, that these were the only principles by

means of which knowledge could be advanced, errors exploded, and men could mutually improve their fellow-men. He concluded by proposing—

‘The health of the Chairman.’

Mr. M^rRoberts said, his words were few, but his heart was full and warm. Were he separated by seas and mountains from this congregation, his heart would thrill with delight, in even hearing of the scene which he now had the happiness to witness.

‘The Ministers who officiated to-day.’

Mr. Mitchel, in returning thanks, said, that this day amply compensated for the days of trial and of trouble they had witnessed here, and for the insults offered, at one time, by the disturbers of the peace of the congregation. He had no doubt, that here, as elsewhere, good would arise from transient evil, and that their principles would be more widely disseminated. He concluded, by proposing—

‘The congregation of Kilmore—may peace, harmony, and the blessing of God attend it.’

Mr. Bingham returned thanks.

‘Mr. White, and the Presbytery of Bangor.’

Mr. White returned thanks for that Presbytery, ‘in whose veins,’ an eminent patriot once had said, ‘the milk of human kindness flowed.’ In those days, the Bangor Presbytery was undivided; and, Calvinists and Unitarians agreeing to differ, dwelt together as brethren. Of late, things had taken a different turn. The labours of some of the Calvinistic part of that Presbytery, in this portion of the vineyard, were anything but labours of love; and their zeal in compassing sea and land, savoured, he feared, of something else than Christianity.

‘Rev. Fletcher Blakely, and civil and religious liberty.’

Mr. Blakely returned thanks, in an able speech; and dwelt, especially, on the fact, that attempts of oppres-

sion, whether in civil or religious matters, had ultimately been the means of extending liberty and knowledge, and of annihilating tyranny and bigotry. He saw, around him, many of a profession that had suffered much persecution from the bigotry of the present day; and who were generally among the most strenuous promoters of everything liberal. He begged leave to propose—

‘Our friends of the medical profession.’

Doctors M^rCutcheon and Macoubrey returned thanks. The latter said, it was nothing new to find members of this profession foremost among the assertors of the liberty of mankind; and whilst struggling for the best interests of their species, in common with their clerical brethren, foremost also among the victims of persecution and obloquy. He made some touching allusions to Locke, Harvey, and the martyred Servetus.

‘Doctor Nelson, and the Presbytery of Antrim.’

Doctor Nelson regretted that Doctor Bruce had been prevented from waiting for dinner, as he could have done more justice to this toast. For himself, he was too much affected by recollections connected with the place in which they were assembled. Here he had spent his early, happy days, with parents, and brothers, and friends, now no more. The Presbytery to which he belonged, holding similar sentiments and principles with their remonstrant brethren, rejoiced in the progress of the remonstrant cause, and rejoiced in the issue of their struggles. Here they had lent their aid, and they were ready, when occasion might require, to lend it again. He observed, that the distinctions of *New and Old Light* would have been unknown, had not the original light been obscured by the inventions of men. If used, we claim the title of *Old Light* to ourselves,—for we derive it not from the middle centuries and the dark

ages, but from *him* who is the true light, *lightening every man that cometh into the world*. Our creed we take from the Saviour himself, who teaches us to *believe in one only living God, and in Jesus Christ whom he hath sent*. On the Scriptures alone we hope to build our faith and practice; and in studying them, to exercise that reason which God has not given in vain. He compared the spirit of ancient Judaism, binding men with heavy burdens, to the spirit which, manifesting itself a century since, drove the Antrim Presbytery, and to the spirit which lately appearing in the Synod of Ulster, drove also the Remonstrants to throw off human shackles, and assert that liberty wherewith Christ had made them free. These principles had been advocated by his father, for fifty-four years the happy minister of this congregation, and by his brother, for twenty-four years, under whose ministry the whole congregation had unanimously joined the Remonstrants.—True, since his death, the adversary had, like a serpent, insinuated himself among them. But, though some had been weak enough to be led captive, those remained, who were the tried and steady servants of God, and the respected friends of man. He recognised around him those whom he had early known and highly esteemed, who were always the active members of the congregation, and inherited from their fathers a zealous love for the truth. Had Mr. Crozier been unknown to them, his connexion would be a warrant for his integrity and usefulness; but he was known here in his childhood; he was, afterwards, trained in a good school, the Synod of Munster; and, he trusted, every year would prove the justice of their choice.

‘The Synod of Munster.’

Mr. Crozier acknowledged the compliment, in eloquent terms.

‘Rev. William Bruce, and the Royal Belfast Institution.’

Mr. Bruce gave a lucid view of the fundamental principles of the institution, free from all spirit of sect or party, and eminently fitted for affording a liberal education to all. Some were loud in decrying all liberal literary education. It was a bad omen for their cause. If based in ignorance, it must sink. He doubted not that the great enthusiasm with which the name of the institution was here received, arose partly from their own peculiar connexion with it, through the late Dr. William Nelson, and from their own experience of the benefits of a similar, though smaller, academy, here, which, before the institution had a name, was known by its happy fruits, not merely in Ireland, but in Scotland, England, and the States of America. He would propose, before sitting down—

‘The memory of Dr. Moses Nelson, and of his sons, Dr. William and Rev. Arthur Nelson.’

The most profound silence marked the feelings with which this was received.

The company separated at an early hour, in the greatest harmony and delight, and resolved to redouble their zealous exertions for the promotion of their common cause.—*From a Correspondent of the Northern Whig.*

SEVENTH ANNUAL REPORT OF THE AMERICAN UNITARIAN ASSOCIATION ON DOMESTIC AFFAIRS.

Presented at the ANNIVERSARY, May 29th,
1832.

THE Executive Committee of the American Unitarian Association, in presenting their Seventh Annual Report, would, with devout gratitude, recognise the hand of a kind Providence in the unusual measure of success which has attended their labours during the past year; a year, it will be remembered, of great commotion and excitement, as well in the religious as the political world.

They proceed to give some account of these labours, which they trust will show that this extraordinary religious excitement has been met by a corresponding zeal and activity on the part of this Association; and that it has done something more, we think, than in any previous year, to diffuse just and scriptural views of religion, and to sow through the land the seeds of an enlightened piety, an enlarged charity, and an exalted and generous virtue.

The most efficient and useful instrument of the Association, thus far, has been the publication of Tracts, explaining the views and urging the principles of pure Christianity. At the time when this Association was formed, in the year 1825, there were but few plain and popular expositions of our distinctive opinions. There were, it is true, several admirable vindications of the Unitarian faith, in which its claims were set forth with great power and learning; but they were large, expensive, and rare, and consequently did not obtain that wide and general circulation which they deserved. Other smaller treatises, whose titles we need not specify, were more brief and cheap, and easily obtained; but then they laboured under the defect of not being perfectly level and obvious to common minds. Written as they were by professed scholars and theologians, they seemed to imply and require in the reader a familiarity with the general history and argument of the controversy, which none but they who have made it their particular study, can be supposed to possess. They were admirably adapted to thinking, intelligent, well-informed minds; but were not sufficiently plain and elementary for the unlearned and humble inquirer. Considering the persons for whom they were designed, they were perfect in their kind, calm, lucid, logical. But to the mass of the people, to those who were asking, may we know what this new doctrine whereof thou

speakest is? They were not acceptable. They shot over their heads, instead of striking at their understandings and their hearts. Tracts of a different character were needed—certainly not less able, nor written by inferior minds—but more simple and earnest, coming directly to the point, and throwing light upon the dark and dubious topics of controversial theology. A class of writings was wanted, which, deriving their arguments for Unitarian Christianity from the Bible, should show its harmony with reason, and establish its authority by evidence so plain, that every one could comprehend it, so close that no one could evade it, and withal set forth in language so persuasive, and in a manner so devout and fervent, that prejudice might be disarmed, and the favour even of opposers be conciliated.

This, every one will allow, was a difficult and delicate task, not to be accomplished instantaneously, but by patient and persevering effort. The Executive Committee of this Association, convinced of the importance and necessity of the work, have for seven years been labouring to effect it. They have done all in their power to procure to be written, and circulated through the country, tracts of the character above described. And though they are fully sensible of the deficiencies and chasms which yet remain to be filled up in this department, yet they feel that they may congratulate the Association on the many excellent pamphlets, both doctrinal and practical, being eighty-six in number, which have been printed under its sanction.

It will be seen by looking at the catalogue of these tracts, appended to this Report, that there is a good variety in their subjects. A prominent object, of course, was to vindicate and recommend the neglected doctrine of the simple unity of God; and accordingly we find a good proportion of the tracts bearing directly on that point. Others are designed

to relieve the moral character of the Deity from the unjust reproaches cast upon it by the popular theology ; and others, again, are on the important topics of man's nature and moral condition. It will be seen, too, that the evidences of our common faith, the criticism of the New Testament, the ordinances of the gospel, the nature of true religion, with its various graces, duties and virtues, have not been forgotten or omitted in this comprehensive plan.

Since the last Anniversary thirteen new tracts have been printed, twelve of the first series, and one of the second, amounting to 47,000 copies. Within the same period thirty-four tracts have been reprinted, amounting to 80,000 copies, making a total of 127,000 copies printed within the last twelve months, and more than three millions of pages. The whole number of copies printed the year previous was 72,500, thus showing an increase during the past year of 54,500. For these tracts there has been an unexampled and constantly increasing demand from all parts of the country. The account of the general agents shows that, without including the supply of the auxiliaries, tracts have been sold to the amount of 808,41 dollars. The copies now remaining on the shelves will be soon taken up by the numerous auxiliaries recently formed, or now in the course of formation. These tracts have not been distributed solely in Massachusetts or New England. They have gone all over the land, from Eastport to New Orleans, and the extremest west, and we trust have shed light into many a darkened and doubting mind, and imparted peace and comfort to many an anxious and desponding heart.

Some persons, we are aware, are disposed to regard the printing and distribution of tracts as a small business, an insignificant affair—as a measure that promises little good, and can produce but little effect. Your Committee, after the experience which seven years have afforded

them, have come to a different conclusion, and are satisfied that great good may be done, and has been done, in this way. It should be remembered that, in many places, these tracts furnish the only medium by which individuals can become acquainted with what we deem correct views of religion. This is particularly the case in the newly and thinly settled parts of the country, but it is true, in a degree, of the country universally. Throughout the land a spirit of religious inquiry has recently been awakened, such as never existed before. Everywhere, scattered individuals, dissatisfied with the doctrines of the prevalent theology, are asking for a purer and better faith. How shall they obtain it? They cannot hear it proclaimed from the lips of the living teacher. They are not sufficiently numerous or strong to maintain a preacher, nor are there at present Unitarian ministers enough to supply the vast and growing wants of the country. What, then, shall they do? They must *read*. The printed tract must take the place of the living teacher. These little, silent, unpretending messengers of truth must be despatched to the remotest parts of our country ; they must go abroad over the whole face of the land, traverse river and valley, and bear the glad tidings of good to the scattered dwellers beyond the mountains, to enlighten their minds, to warm and invigorate their piety, to cheer and gladden their hearts. The new settler may read them to his family in his log-house on the Sabbath, when he is far beyond the sound of the church-going bell, and is debarred from the privilege of walking in company to the house of God with those who keep holy time, and worshipping the Lord in the beauty of holiness.

A very efficient auxiliary to this Association in the circulation of its tracts has been found in the 'Unitarian Book and Pamphlet Society,' which was formed in this city in the

year 1827, for the gratuitous distribution of Unitarian publications of an approved character. For five years it has gone on silently and unobtrusively in its good work, not forcing its tracts impertinently upon any one, but keeping its depository well stored at all times for any who may wish to receive them. As might be expected, the calls upon it are frequent, and the Society has been gradually enlarging its resources, and extending its operations. During the last year it has distributed pamphlets to the amount of 115,85 dollars, and 4000 in number. The whole number of tracts purchased and distributed since its formation is 25,000, the cost of which has been between 500 and 900 dollars. The number of its members is now 150, principally young men. It ought to be much larger, and as the term of membership is a subscription of but one dollar, we recommend to the friends of religious truth to enrol their names on its list of subscribers. It behoves us all, in this and in every other fair and honourable way, to be ready to distribute, willing to communicate of the good word of faith, 'the truth as it is in Jesus.'

The ministry at large for the poor of Boston, established under the direction of the Executive Committee, and supported by the annual subscriptions of ladies belonging to the several Unitarian congregations in the city, has been found during the past, as well as in previous years, to be a great blessing to those for whose moral and spiritual improvement it was instituted; and it has in various incidental ways proved the instrument of much good. The semi-annual reports of Dr. Tuckerman have not only attracted unusual attention in this community to the general subject of pauperism, and impressed a deep sense of the religious wants of the poor, and of the duties of the more favoured classes in relation to them, but have led to the adoption of specific measures in

reference to that very important and interesting class, the exposed children and youth of the city. It is gratifying, also, to learn that the success of this experiment in preaching the gospel to the poor has excited considerable interest elsewhere, and in some places led to the adoption of a similar plan for their religious instruction*.

In the city of New York, an attempt has been made by one of the Unitarian ministers to excite an interest in this subject. By his influence, the eight Reports of Dr. Tuckerman have been reprinted, and circulated gratis. No movement, however, has yet been made to establish a minister at large. It is confidently hoped that ere long the apathy of that great city will be disturbed—a city where such a ministry as this is peculiarly needed, and where, if entrusted to proper hands, it would be productive of the most beneficial results.

In his last Report, which has just issued from the press, Dr. Tuckerman states that, during the last half year, his visits have been 1321, which have been divided among 415 families. 'Six, besides myself,' he tells us, 'are now employed wholly as ministers of the poor in this city; and not less active than either of us in this field of duty, is Mr. Taylor, the seamen's preacher and friend. We have good reason, therefore, to believe that this ministry will be one of our permanent institutions. It has conduced to very great good; and if fit instruments shall be obtained for it, and it shall be wisely conducted, it will never want either public approbation or patronage.'

During the past year some small appropriations have been made for the support of Unitarian preaching in Maine, Connecticut, and New York. A much larger sum might have been advantageously expended,

* The reader is referred to the Report of the Foreign Secretary for an account of the appointment of a City Missionary in London.

had it been at the disposal of the Committee. Numerous applications have been made for ministers, which, from the low state of the funds, have been reluctantly declined. It is hoped that, in the course of another year, the Association may be supplied with the means of sending forth more living teachers. The few whom we have employed have laboured principally in the state of Maine, which now seems to be fully prepared for the reception of correct views of religion. To adopt the language of a correspondent, 'The wants of this region are great. The call is urgent. They want to hear—they want to read. There is a great desire to hear our views. An impression may be produced by a single discourse; but tracts are necessary to continue and carry on the good work. The time, I trust, is not far distant when societies will be springing up all through this region.' It deserves to be mentioned in this connexion, that the Unitarian Monitor, published once a fortnight at Dover, N. H., has contributed much to diffuse just religious principles through the states of Maine, Vermont, and New Hampshire. In Connecticut, too, where truth has had to contend with long-established and deep-rooted prejudices, the prospect is every day becoming more encouraging. Meetings recently held in several places in that state for the free and full discussion of disputed opinions, have excited a spirit of inquiry, and it is expected will be followed by the happiest results. A new paper, entitled the Christian Monitor, lately established at Brooklyn, and edited by the Rev. Mr. May, promises to be an efficient instrument in the cause of truth and righteousness. In Newport, Rhode Island, the simple and rational views of pure Christianity were inculcated last summer, in the second congregational church, by the Rev. Dr. Channing; and, more recently, a Unitarian Society has been formed at Fall River, on the

borders of the same state. In Brattleborough, Vermont, the brethren who hold the like precious faith with us, have erected a church during the past year, and invited a pastor, who will be ordained in the course of the next month.

The scattered churches that hold the simple doctrine of Evangelical Unitarianism in the more remote parts of the country have been growing in numbers, and we trust in grace and godliness, during the last year. The church in Augusta, Georgia, after a year's suspension of his labours, enjoys once more the presence and services of its pastor. In the region of the great West, that land of plenty and of promise, the state of things is encouraging. At Cincinnati and Louisville, two of the most important points in that section of the country, we now have societies and churches; and the Rev. Messrs. Parkman and Walker are now on a tour to the west, for the purpose of ordaining a minister at the former place, and dedicating a meeting-house at the latter. In Pennsylvania, besides the flourishing church in Philadelphia, the towns of Pittsburg, Meadville, and Northumberland, have enjoyed the stated services of Unitarian preachers throughout the year. A very valuable publication, entitled the Unitarian Essayist, is issued periodically at Meadville. In the state of New York, new societies have been formed at Buffalo and Troy, the former of which is now building a church. The new society at Fishkill, on the North river, has been supplied with Unitarian preaching. The society in Ogdensburg has been prospered beyond all expectation; they have engaged a minister for the coming year, and propose, if they obtain some assistance from abroad, to proceed to the erection of a meeting-house.

The attention of your Committee has frequently been called to the western part of the state of New York. They have been led to re-

gard it as one of the best fields for the introduction and diffusion of pure Christianity; and nothing but the want of funds has prevented them from sending preachers into that region. In confirmation of their views and impressions, they beg leave to quote from a Report made to them by a person in their service, who visited that state during the last fall:—

‘The result of my observations,’ he says, ‘and of the information I have been able to collect, is that the whole of the western part of the state of New York is a promising field for the labours of Unitarian missionaries. The present, too, is of all others, the most favourable time to enter upon it. The revival that has gone through the country, has eminently prepared the way. The awakened attention of the multitude, unless it can be directed to something rational, consistent, and solid, will subside into a disregard to all religion. Under these circumstances, let faithful and affectionate teachers be sent to them, who shall look them up, and kindly take them by the hand, and show them from the Bible what is honourable to God; what is adapted to the powers, the hopes, the destinies of their own nature; what is rational, what is conducive to virtue, and what will abide the trial of the judgment. To such teachers they will listen; and such teachers will soon find around them those who will support them, and provide them houses of worship, and hold up their hands, and comfort their hearts, while ministering in them. In my opinion, there is now a fair demand for ten or twelve missionaries in the western part of the state of New York. In the name of the towns and counties and districts above mentioned, permit me to solicit in their behalf this number of preachers, with commissions from the American Unitarian Association, and accountable to them.’

For some time past your Commit-

tee has been painfully impressed with the apprehension that this Association was not accomplishing all the good which it might and ought to accomplish; that it was not exerting that wide and powerful influence to which, from its name and the character of its members, it was fairly entitled. It was thought that the time had come when it should act more efficiently and extensively;—that our prominent situation in the religious world, our superior advantages, the rapid growth of the country, the peculiar state of the times, the progress of infidelity, and the prevalence of fanaticism, all demanded that the Unitarians of America should do more than they had ever yet done to make their sentiments known, and to diffuse more widely the principles of a faith which needs only to be known, in order to be embraced, venerated, and loved. Acting from these convictions, the Committee resolved to call a special meeting for the purpose of bringing forward and enforcing the above considerations, and of consulting whether any, and if any, what additional exertions in behalf of Unitarian Christianity are required at the present time.

This meeting was held on the evening of the 19th of last March, at the Athenæum in this city. The legislature being then in session, a large and respectable assembly of gentlemen from various parts of the commonwealth was convened. The views and considerations above-mentioned were presented by one of the Executive Committee, who offered two resolutions to this effect: first, that there is a call upon this Association for increased exertions; secondly, that something should be done to secure the appointment of a permanent agent.

These resolutions led to a very spirited discussion, in which the progress and present state, the prospects and claims, of Unitarian Christianity were set forth with great clearness

and power. There seemed to be but one feeling pervading the assembly, and that was, that something might be done, and should be done, to advance the great and good cause in which we are engaged—the cause of Christian truth and Christian virtue. The first resolution was adopted unanimously, and the second was referred to a select Committee, consisting of the Executive Committee and three other gentlemen, to take the whole subject into consideration, and report at an adjourned meeting.

At the adjourned meeting, held on the evening of Friday, the 23d of March, at the same place, the Committee made their report, the substance of which was this: first, that it is expedient that every Unitarian Society in the country should be immediately requested, by a circular, to form an Auxiliary Association, and report their proceedings before the present Anniversary; secondly, that measures be taken to secure the appointment, and provide for the support, of a permanent agent, of high intellectual and moral qualifications, whose time and talents shall be devoted to the service of the Association.

In the discharge of the duty thus imposed on them, the Committee immediately issued the circular; and it now affords them great pleasure to state that it has almost universally been favourably received, and in very numerous instances been promptly and effectively complied with. The success of the measure has exceeded the expectations of the Committee, and given them new confidence in the spirit and energy of the friends of liberal Christianity. In order to forward and expedite the business, it was deemed advisable to employ temporary agents for the purpose of visiting particular places, and aiding in the formation of auxiliaries. Two such agents were appointed, only one of whom, however, accepted the appointment. The Rev. Andrew Bigelow, of Medford, has for the

last five weeks been acting in this capacity, and has manifested an activity and perseverance that entitle him to the thanks of the Association. In three successive journeys, he visited fifty-four towns, in almost all of which he established auxiliaries, or formed a nucleus around which they may hereafter be gathered. By means of the circular and the labours of the agent, fifty-eight new auxiliaries have been formed. From forty-six of these, official reports have been received, and it is believed that there are many more of which no account has yet reached us.

The Executive Committee feel greatly encouraged by the promptitude and cordiality with which their proposal was met; and while they feel grateful to those ministers and congregations who have thus come forward to strengthen their hands and encourage their hearts, they ask leave to express the hope that the good work will go on, and that an efficient auxiliary may ere long be established in every one of those societies which have not yet moved in the matter. This is the only mode by which funds can be obtained to render the institution extensively useful. They would beg permission to suggest that those who can afford it, should not limit their subscription to the mere minimum of one dollar. It should be remembered that a very large portion of the subscription money is returned in the shape of tracts, and that the list of subscribers at one dollar each must be very large, with that deduction, to produce anything considerable. There are many, doubtless, among us who might easily contribute five, ten, or twenty dollars annually to the funds of this Association. They would also remind the members that by paying thirty dollars at once they may become members for life. The ministers of many of our churches have been constituted life-members by the ladies of their congregations, and were this custom universally followed, a very

important addition might be made to our funds.

The other great object contemplated by the Committee, was the appointment and support of a permanent agent. This has now become almost indispensable. The operations of the Association are so great and various as to demand the whole time and the unintermitted attention and care of a superintendent. Your Committee conceive that the officer in question should be a man of the highest intellectual and moral qualifications, one that would command respect everywhere by his talents and worth, and unite sound judgment and discretion with an earnest and fervid zeal in the cause of truth and righteousness. Such a man they believe would do great good. He might visit occasionally all parts of our Zion, 'confirming the churches, and strengthening the things which remain and that are ready to die.' His personal character and talents might do much for the advancement of Christian truth and holiness. In many places, especially in the more remote and retired districts, the mere presence of such a man, the authorized agent of this Association, his very countenance and voice would be hailed as a cheering and blessed thing. We trust that ere long the funds of the Association will be so increased as to enable your Committee to command the services of whatever man among us is the best qualified for the office, and to pay him a salary equal to that paid in any of our churches. We want the very best man that can be found, and in order to obtain him, we must have the means to support him.

During the past year, several of the auxiliaries of this Association have held public meetings to excite one another to new efforts in the promotion of pure and undefiled religion. Meetings of this kind have been held at Hingham, Cambridge, Danvers, Providence, and Worces-

ter. The auxiliaries in the two last places have resolved to hold semi-annual meetings, and the Providence Auxiliary has printed the Report presented at its last meeting. Your Committee regard these public meetings of auxiliaries as very useful, particularly in county towns and other large places. They serve to excite and keep alive an interest in the object; and it has been found by experience, that without something of the kind, there is great danger that auxiliaries will languish and die. These meetings will have a tendency to encourage the friends of religious freedom and pure Christianity to be faithful to themselves, and to the good cause, and to make them feel that it is a cause well worth any sacrifice which they may make. We trust that, as year after year comes round, we shall find these meetings multiplying through the commonwealth and through the country, and that they will form one of the most efficient means of awakening a greater interest in the objects of the Association. At all such meetings it is respectfully suggested that a collection be taken to replenish the treasury of the parent institution.

It was observed in the beginning of this Report, that the past year had been a season of great religious excitement. It is believed that this is true of the country generally; it has certainly been the case throughout New England. Measures of a novel and extraordinary character have been resorted to, which seem to have been regarded by the people in many parts of the commonwealth, (to use the language of Dr. Chauncey,) as 'things of a bad and dangerous tendency;' and in several parishes they have manifested their disapprobation by dismissing their ministers, and inviting among them the teachers of Unitarian Christianity. In illustration of the state of feeling that prevails in many parts of the country, we give the following extract of a letter lately

received from an intelligent layman in the county of Worcester:—

‘In this region,’ the writer observes, ‘a change of sentiment is constantly taking place. Unitarian Christianity is rapidly increasing in this county; and it is increasing, too, not because there is an external pressure that forces public sentiment into an unnatural channel—not because men flee to this out of hatred to orthodoxy—not because it is a choice of evils; but because men begin to learn that Unitarianism is of itself a great good; because it increases the happiness, the prosperity, the moral excellence and elevation of the community; more still, because men learn and feel that this faith prepares them, more and better than any other, for the full enjoyment of a never-ending existence; for heaven, and Christ, and God. Men begin to feel that their minds may be elevated, that their aspirations of praise may rise purely to the throne of the Omnipotent, that their affections may be purified, and that they can have right feelings towards their fellow-men, and Christ and God, without passing through that all-dissolving crucible, a modern revival. The protracted meetings the last season have, in my humble judgment, done more for our faith than we could have done in the same time by our most strenuous exertions.’

From the review that has now been taken of the operations of the Society during the past year, the Committee feel that they are authorized to congratulate its members on the present prosperous state of the institution, and upon the encouraging prospects before us. The unexampled demand for our publications, the success which has attended the late appeal to the Unitarian body, and the favourable disposition with which our views are regarded and received by the people, not only in our commonwealth, but throughout New England, and everywhere else

where they are proclaimed—these are the facts which we would adduce as the grounds of our rejoicing. We rejoice then in these things. We rejoice in them, not as showing the increase of a sect or party, but as indicating the prevalence and diffusion of higher and better views of religion. We do not rejoice as for the triumph of some novel doctrine. No, our faith is no new thing. It is as old as the gospel. We hold it to be the primitive faith, the very word of truth, that in the beginning was preached by Jesus. We hold it to be ‘the faith once delivered to the saints’—the faith of the Evangelists and the Apostles—the faith of the three first centuries—the faith that was sealed by the blood of martyrs and attested by the voice of ages. We avow and defend it not from a love of controversy, nor from an attachment to a distinctive name. We love our views of religion, not because they are Unitarianism, but because they are Christianity—Christianity in a simpler and purer form than can be found in any other system. We do not deny that others hold the truth—we trust they do—we believe they do; but then they hold it, as we conceive, mixed with and adulterated by error; and this error, so far as it is really comprehended and embraced, counteracts or neutralizes the effect of the truth. We love Unitarian Christianity, because it is ‘a doctrine according to godliness’—because it is eminently adapted to make men heavenly minded, spiritual, and holy. We know that it is often represented as a system of bare negations. To us it is full of positive, cheering, life-giving truths. It makes men holy and happy here, and it prepares them for a blessed hereafter. We believe it on the authority of Scripture, and we believe it, too, ‘for its very works’ sake.’ We love it for the good it has done in the world. We thank God that it gives us joy and hope in believing, and speaks

comfort and peace to our hearts. We cling to it as our best support in trial and affliction ; it is the anchor to our souls, sure and steadfast. We feel that all we can do in the vindication and diffusion of such a religion falls infinitely short of its worth and its claims. For all the proofs we have of its extension and triumph, we thank God, and give unto him the glory ; and in all the hopes we are permitted to cherish of its final and universal diffusion, we ' rejoice, yea, and will rejoice.'

REPORT OF THE FOREIGN DEPARTMENT OF THE AMERICAN UNITARIAN ASSOCIATION.

May 29th, 1832.

As respects the condition and prospects of Unitarian Christianity beyond the borders of our own country, there are a few statements to be made, which, although of no unusual interest, are yet of a character to gratify those who are waiting for the improvement of the world and the triumph of truth.

In Great Britain, we have the gratification of perceiving that our friends pursue their good work with unabated zeal and a still improving spirit. We have been especially made to rejoice in the success which has attended their efforts to establish a ministry in London on the model of that of Dr. Tuckerman in this city. The project has been warmly and eloquently advocated,—the necessary subscription liberally made,—and the Rev. Mr. Philp, recently of Lincoln, has actually received the appointment, and, perhaps, has already entered on his important and charitable labours*.

* While this Report is going through the press, we have the high satisfaction of learning not only that Mr. Philp has actually entered on his duties in London, but that a similar mission is about being commenced in Manchester ; to support which, one individual of the Unitarian Society in Mosely-street has offered between two and three hundred pounds a year.

We heartily congratulate our English friends on this event, and devoutly bid them God's speed ; and add to it the wish and prayer that this co-operation in similar plans of benevolence may tend to draw more closely the bonds of brotherhood between us, and to warm the hearts of all with a yet more active spirit of benevolence.

In Scotland many circumstances have occurred to excite an increased interest in Unitarian views ; several new societies have been gathered, and the Scottish Unitarian Association has been organized. In Ireland, also, our brethren who passed so nobly through their trial, continue to ' stand fast in one spirit, striving together for the faith of the gospel, and in nothing terrified by their adversaries.' What may be the effect of the present important political movements on the prospects of religion in the British Empire, it is difficult to foresee. We cannot persuade ourselves, however, that it can be other than good. For a season it may, perhaps, distract men's attention from religious discussion, but the tendency is unquestionably toward freedom of mind,—this must result favourably to the truth ; and it is impossible not to think, that when the embarrassments thrown in the way of free inquiry and free profession by the operation of the Establishment shall have been removed, the truth will run with new speed, and be glorified by an extension that it never yet has enjoyed. We have confidence that this anticipation cannot be disappointed. Meantime, it becomes us to reciprocate every expression of cordial good-will which our brethren extend toward us, and to wish for them the enjoyment and the blessings of that liberty of conscience which has so long been partially denied them.

In passing to France, we have to regret the interruption of a correspondence from which we had expected to derive much minute in-

formation. We are, in consequence, only able to state in general terms, that, although the unsettled political condition of the country has, to a certain extent, interrupted the attention which was beginning to be earnestly given to religion, yet the times are there still characterised by a spirit of religious inquiry, awakening with fresh zeal after its long suspension, and turning with favourable eyes toward the Protestant faith. Of the inquirers thus engaged, we are assured that no small proportion are desirous to find a more liberal and rational faith than that presented by Orthodox Protestantism, and have turned their attention to Unitarian representations of the gospel. Some of the distinguished Protestant ministers are of anti-calvinistic sentiments, and are engaged in enlightening the public through the press as well as from the pulpit. The design has been agitated of creating a society expressly for Unitarian worship in Paris, which is probably only suspended until more quiet times shall arrive. And, meantime, the English and American residents have formed such a society, have provided a preacher, are engaged in the regular support of Christian institutions, and have formed the Unitarian Association of France. From this body a long and interesting communication has been received, which has been extensively circulated, and to which your secretary has replied in a letter of sympathy and encouragement.

Concerning Geneva nothing has transpired of any moment, beyond what is already familiarly known through the public journals. The Company of the Pastors, with its accustomed and well-known liberality, has installed amongst its members a new preacher of Orthodox sentiments, notwithstanding the unworthy measures which that party have pursued toward the Company. We cannot say, however, that we see reason to hope any conciliating

result from this Christian measure of moderation. Everything shows that the evangelical party are resolved at any rate, and by any means, to pursue their own ends, and destroy, if possible, the ancient establishments of the country. A new theological school has been erected by them in the city, and a new set of professors introduced for the purpose of opposing the present order of things, and bringing back the dominion of Calvin in the church. That they will find pupils, and be able, to a certain extent, to distract the public mind, we do not doubt. But we trust that, through the fidelity of the watchmen in that venerable citadel, and the blessing of God on his church, they will be unable to arrest the actual progress of truth, or turn back for three hundred years the march of Christian improvement.

We are happy in being able to announce the opening of a correspondence with the Unitarians of Transylvania during the past year. A Transylvanian nobleman, accompanied by a professor of the university, being on a visit to the United States, brought letters to your secretary—expressed great interest in the religious institutions of the country—gave and received much information—and promised to maintain a regular interchange of letters after returning to their home. It is particularly gratifying to have thus favourably opened to us a channel of communication with that ancient fraternity, which still flourishes in wealth, learning, distinction, and numbers, and constitutes one of the most interesting divisions of the church.

From this oldest member of our brotherhood, we pass, in the last place, to the most recent—that little, humble, but devout and zealous handful of the faithful, collected in the extreme East by the ministry of that lowly apostle, William Roberts. We should do wrong to name him without an expression of veneration for

his patience of faith and labours of love. He still lives and toils for the progress of the gospel and the salvation of the heathen. Besides his own little body of converts at Madras, he has the pleasure of seeing another collected in another place through the instrumentality of a native teacher, whom he himself converted and instructed; and of seeing two of his sons preparing themselves to prosecute the same work. One of them still pursues his studies under the superintendence of the Rev. J. R. Beard, in Manchester, and is spoken of as a youth of promise. His brother is in a course of preparation elsewhere, aided by funds from America. May they and their excellent parent live to labour long, and to see the fruit of their labours: not only honoured as instruments in the hand of God to plant a branch of the Christian church in that heathen land, but also to stir up in the hearts of their Christian brethren in Europe and America, a deeper interest and a warmer sympathy in that great cause of the extension of the gospel!

It would be easy to add to the pages of this Report by enlarging on the various topics of remark which crowd on the mind, as it reflects on the survey which we have now rapidly taken. But it cannot be necessary. It is sufficient to remind the brethren of the American Unitarian Association that they are not—as they must perceive—a solitary, insulated body. They are a portion of the company of believers scattered abroad in every region of the globe; they are members of a community which has numerous adherents and important interests all over the world, and it is their duty to extend their sympathy and fellowship, and their charity and prayers, to all these their wide spread brethren of a common faith. It should be the result of the survey we have taken, and of the meeting we are holding, to enlarge our hearts and excite our zeal, till

we shall learn to know and bless all who bear the name of brethren wherever they may be, and to extend the blessings of that name to all who are so unhappy as not yet to enjoy them.

CANADA: THE LATE REV. DAVID HUGHES,

To the Editor.

DEAR SIR,—I beg to submit to your perusal an extract from *The Canadian Herald*, of a correspondence between a Trinitarian and a Unitarian, occasioned by the death of the late Rev. David Hughes, who died of cholera on the 10th of last August; if you think proper, I should wish it to be inserted in the next *Unitarian Chronicle*. At the same time, allow me to suggest the propriety of an appeal to the sympathy and benevolence of the Unitarian public in behalf of the bereaved widow and family of Mr. Hughes. In addition to the heavy expense attending the voyage to America, (whither they were induced to go in the hope of amending their circumstances, and of doing which they had the most encouraging prospect,) and procuring necessary accommodations on their arrival there, their expenses were greatly increased by the death of one of the daughters, and the dangerous illness of a son. Should any persons be disposed to contribute towards the assistance of this afflicted and bereaved family, they are requested to pay such contributions into the hands of Mr. Horwood, Unitarian Association Rooms, 3, Walbrook Buildings, Walbrook. I am, dear Sir, with sincere regards,

Your obedient Servant,
SAMUEL FAWCETT.

Yeovil, November 16th, 1832.

We cordially unite in the suggestion of our estimable friend, the writer of the above letter. The circumstances are so peculiarly affecting, that they constitute an appeal to

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sympathy which any addition would but weaken. Unitarians have never been backward on such occasions, nor will they now. We have taken the liberty of substituting Mr. Horwood's name for that of the individual mentioned by Mr. Fawcett, not from any disinclination on his part, for he is anxious to promote the subscription, and has already interested himself for that purpose, but because sending to the Unitarian Association Office will be generally more convenient, and in many cases save expense in the postage of letters and acknowledgments. An account of Mr. Hughes's arrival and death was inserted in our last, since which, we have received a letter from Mr. Teulon, of Montreal, in which, after speaking in strong terms of Mr. Hughes's services, and of the sad event which followed, he thus continues:—

'This melancholy loss has left Mrs. Hughes in a foreign country, with one son of eighteen years of age, by trade a watchmaker, but who, as he can obtain no employment in this country, will, together with Mrs. H., and one daughter of ten years, return to England as soon as we can find a vessel bound to the west of England. Since Mr. Hughes's death, the second daughter, a very fine girl of thirteen, has been also carried off by the same terrible complaint, after eight or ten hours illness. These various trials have left Mrs. H. much broken down in spirit, and I fear it will be long before she again recovers her wonted strength of nerve; she is at present staying with me, and will continue so to do, with her youngest daughter, until she returns.

'I am not aware whether there is any fund in England for the support or assistance of Ministers' widows, but I am sure, if there is, you will not fail to use your influence to obtain for Mrs. H. every assistance in your power. By her losses she has become dependent upon the bounty of her friends, Mr. H., from the small-

ness of his salary at Yeovil, and the largeness of his family, having been unable to lay anything up for his widow.

'With respect to our future proceedings, we still keep on with our building, and have written to a gentleman in the States, and hope soon to have the Unitarians in a body, and no longer, as at present, without any head or fellow-feeling. I shall, from time to time, write upon this subject.

'I have been unwell for some time past, but hope I am now in a fair way of recovery.

'Oct. 2. Since writing the above, Mr. M. Harding arrived. You know he was the Unitarian Minister of Plymouth; he preached here four or five times, but by the American Unitarians he was thought not sufficiently eloquent, and, therefore, they would not engage him; so now we have a good room fitted up that will contain with ease 300 persons, and no preacher; but in a short time we expect some of the American preachers in, and I hope it will not be long before the Society will be fairly established.

'The city is now healthy, only one or two cases of cholera per week, but every now and then it threatens to return, by attacking six or seven in a day; business is also recovering.'

The following are the extracts from the *Canadian Herald*, sent by our correspondent:—

'At Coteau du Lac, on the 9th instant, the Rev. David Hughes, formerly Unitarian minister of Yeovil, Somersetshire, England, aged forty-seven years. Few of the fatal ravages of cholera call so awfully upon the survivors to "be also ready" as the death of this gentleman.

'On Thursday morning he left his family in good health and spirits, on his way to the Upper Province, and in less than sixteen hours afterwards, he was called from the service of his Lord and Master upon earth, to the more exalted and glorified realities of His presence, in the highest sanc-

tuary. During Mr. Hughes's short stay in this city, he had endeared himself to his brethren in the faith, by an unassuming piety, by a suavity and benignity of disposition, and by a calm and rational annunciation of what he believed to be the truth of God, which will leave a lasting impression on their minds. Scenes of future usefulness, in the service of his Heavenly Father, in this city, seemed to be opening for him; but it has pleased God to call on his brethren and friends to receive with resignation the disappointment of their hopes of enjoying the benefits of his ministry, and, in the spirit of Christian resignation, to say to Him whose Providence does nothing in vain among the children of men, "Thy will be done."

2.—*To the Editor of the Montreal Herald.*

SIR,—I do not wish to trouble your readers with a long story: but if I stretch my communications to a line or two beyond a short paragraph, the importance of the subject will, I trust, excuse me. Under the head of 'Deaths,' in the Montreal Gazette of the 11th instant, is a notice of the death of Mr. David Hughes, styled Rev., formerly Unitarian minister of Yeovil, England, quoted from the 'Courant.' With reference to this notice, which says—"He was called from the service of his Lord and Master upon earth to the more exalted and glorified realities of His presence in the highest sanctuary,"—"but it has pleased God to call on his brethren, &c., to receive it with resignation, in the spirit of Christian resignation, &c."—with the deceased I have nothing to do, but with the inconsistent Christian Trinitarian I have a controversy. The above smooth piece is thrown out as a trap to the unwary, by the cunning correspondent, who would slyly insinuate that David Hughes was a Christian, and that all we are bre-

thren. If Christ is not divine, then he is not the Lord and Master of David Hughes, but of his brethren of human flesh, merely; to call Christ Lord and Master, then would be idolatry in a Unitarian, and which Christ our Lord forbids. But, Sir, I suspect that the Lord and Master referred to is not Christ, or that Christ is not meant by it—it is a covert expression, a snare, a trap! 'In the spirit of Christian resignation!' These are roguish expressions designed to gull Christians by. Remember, Christians, that a Unitarian is no more a Christian than an Arian, or a Jew is one. Could not the old Gazette insert the death of this *perhaps* excellent member of society, without preaching his funeral sermon, and recommending his creed, without the application of the divine efficacy of Christ's satisfaction? And, perhaps, I would not say thus much by way of argument with that sect, only to warn Christians against their soul-killing tenets. And I trust the 'Herald' will not object to disperse an antidote to the poison of the 'Courant,' for the administering of which, the old Gazette, it would appear, has become a voluntary agent.

Yours, Sir,

TRINITARIAN.

3.—*To the Editor of the New Montreal Gazette.*

SIR,—I have read with mingled feelings of regret and surprise, in your paper of the 16th, a communication over the signature 'Trinitarian,' containing some remarks on the death of the late Rev. David Hughes, which call for a short notice; and as you have made the 'Herald' the medium of publicity to these remarks, I hope you will in justice to the venerable dead, who has thus been treated in a manner that by no means bespeaks a kind or Christian-like spirit, give me a place in your columns for a brief reply.

Montreal has been called to witness the death of many ministers of religion, and where those personages have merited a good report, obituary notices have been admitted into our public prints, in which their zeal and piety, their usefulness and perseverance in the cause of religion, have been deservedly and justly praised. I have read many of these articles, and although the venerable subjects of them, whose devotion to the sacred work of religion gave to their memory a just claim to such brief commendations, differed widely from me in matters of faith, never till now did I think that any person would allow themselves so far to overstep the boundaries of good feeling, as to make the peculiarities of their respective creeds subjects for uncharitable or unkind remarks in the public journals. The faithful Catholic priest has often received just commendation for his devotedness to his sacred office from Protestants. Catholic editors, and their correspondents holding the same religious belief, have dwelt with pleasure on the labours and good of distinguished Protestant ministers; and the sincere pleasure and good feeling with which these remarks have from time to time been received by all denominations is highly creditable to the liberal and tolerant feelings of the people of Canada. Unitarians have resided in this city for upwards of a quarter of a century—have joined heart and hand with their orthodox brethren in works of charity, benevolence, and mercy;—have expressed their pleasure at the progress of Christian principles, and the gathering together of congregations, who, though differing from them in some essential articles of faith, are, nevertheless, sincere and conscientious professors of religion; but never have they lifted the pen to wound the feelings of mourning relatives, weeping over the bereavements of death, or to denounce the doom of final condemnation upon

those who conscientiously differ from them in religious belief. With pain and sorrow am I constrained to say, that their liberality has been thus requited. A Unitarian minister came among us, and was the first who openly and avowedly preached those doctrines in this city. He brought with him an unsullied character, he conducted himself with the utmost propriety, disarming even envy of her darts; he was suddenly carried away with pestilence, under most melancholy circumstances; and notwithstanding all these collateral aggravations, which ought to have disarmed the most obdurate resentment, his mourning widow and weeping orphans have had their wounded hearts rent by a public denunciation of their beloved relative—a denunciation which denies to him the name of Christian, and avers for him—‘there is no salvation.’ I do not write to you, Sir, to treat such conduct with resentment or harshness. Unitarians have long been accustomed to hear their faith condemned, and they have bowed in meekness under such treatment, and prayed for their persecutors; and, in this instance, I do not know one Unitarian in this city who would not, from the bottom of his heart, offer up for your correspondent the supplication—‘Father, forgive him.’ Your correspondent has done an act of injustice to his Trinitarian brethren in assuming the signature he wrote. I have extensive acquaintance among Trinitarian Christians in the city, and I bear them testimony, that they participate not in the spirit of your correspondent; and I think I am safe in saying, ninety-nine out of a hundred of them condemn his present conduct as harsh, ill-timed, and injudicious. Such a censure of his conduct by his orthodox brethren will be the only one cast on him; for Unitarians, who have been long accustomed to receive reproach from without in meekness and forgiveness, will not dare to denounce him; while

at the same time they will entertain unfeigned gratitude to such as feel for the wound that has been inflicted on them in the present instance. Your correspondent, not content with such severe remarks, and indirectly applying to Mr. Hughes, has shut out Unitarians from the pale of Christianity—has declared that for them ‘there is no salvation,’ that their creed is a ‘withering creed,’ and that their tenets are ‘soul-killing.’ The columns of a commercial newspaper are not the channel through which a detailed reply to such accusations should come; the remarks that call even for this brief reply should, in my humble opinion, never have had a place in such columns, and I therefore will be as brief as possible on the point. The faith which has been denounced in your columns requires a firm belief in the one only living and true God, as he was declared to Israel by Moses and the Prophets, and preached to all nations by Jesus Christ and his Apostles. It takes the Bible and the *Bible only* as the guide in forming religious belief, and adopts it as the only rule to which the Christian is subject in faith and morals; and in the rules of moral conduct Unitarians differ nothing from the Trinitarian. It rejects the term ‘Trinity,’ because the word is not to be found in either the old or new Testament. It has been said, that Unitarians deny Christ, whereas they accept him as described in the Holy Scriptures, and as such acknowledge him to be their Lord and Master, their Saviour and Mediator. This, Sir, is a brief outline of the faith which your correspondent has branded with condemnation, and which is believed by Unitarians to be the faith once delivered to the saints—a faith in which they can acknowledge, as brethren—John Locke, one of the most eminent philosophers of the human mind; Sir Isaac Newton, whose name stands pre-eminently distinguished in the annals of science

and of biblical research; John Milton, the illustrious author of ‘Paradise Lost,’ and a long catalogue of men eminent for learning and piety, to whom the world looks back with veneration and respect; and yet for these men your correspondent has told us ‘there is no salvation.’ That the Immortal Ruler of the hearts of men may inspire him with a better spirit in time to come, is the humble prayer of—

A UNITARIAN CHRISTIAN.

CHRISTIAN TRACT SOCIETY.

SIR,—I am desirous of asking a question through the medium either of the ‘Repository,’ or the ‘Unitarian Chronicle,’ with reference to the Christian Tract Society.

At present I must confess myself unable to comprehend what benefit results to the community from the circumstance of the little works that Society has sent forth being published by subscription, and under the auspices of a Society at all, except as a guarantee that they shall contain nothing orthodox.

Is this guarantee worth the cost? I find that 86*l.* 5*s.* have been subscribed during the last year, and seven of the old tracts reprinted, besides three new ones. Subscribers are allowed to purchase tracts at prices somewhat reduced indeed, but still not so low as the Penny Tracts sold by Houlston and Co., which are undertaken at a risk, and purchased of the authors at the rate of 3*l.* for every tract of twelve pages. Comparing these with the charity tracts published by the Christian Tract Society, I find the former contain in general more letter-press, besides the wood-cut frontispiece; and that the same reduction is made to those who purchase per dozen, as is made to subscribers to the Christian Tract Society of half-a-guinea annually. Let your readers examine the Tract of ‘Rebecca Price,’ lately published by the Society. It contains a bare twenty-

one pages of printed matter, and sells for 2*d.*; whereas Houlston's, which contain in every page five lines more, seldom offer less than eleven pages and a half of letter-press. It may be said that the donations of Tracts made by the Society must be taken into the account. Unquestionably; but following a rule which I have hitherto found admits of but very few exceptions, I should say, that what is thus given away is not the most valued, and that not all the forced means resorted to on this occasion have probably procured so large a circulation among the poor, as has been obtained by Houlston's Tracts. It is true some of the latter are highly orthodox, and it may be a saving of time to those persons who are in the habit of giving Tracts, to have them published by a society which may be depended on for not circulating anything liable to objections on the score of doctrine; but it should, at the same time, be remembered, that the known or suspected Unitarianism of the Christian Tract Society is a means of preventing, to a great extent, the circulation of its books, while in reality they are not more Unitarian than a number of the Wellington Tracts, which lie under no such stigma. I believe I am not wrong in saying, indeed, that some of the latter are written by Unitarians, and among others, that the authoress of 'Illustrations of Political Economy' has not thought it beneath her to contribute to them. Why therefore, if good tracts, I will boldly say better and cheaper, conveying the same moral and religious views, are to be had, without all the machinery of reports, subscriptions, secretaries, and annual meetings, should the public be called on to uphold so expensive a concern?—A.

JOHN MANSELL.

SIR,—About thirty-four years since I was a zealous Calvinist, resident in London. I recollect there was

some sensation at that period respecting a Mr. Mansell, a Calvinistic, or particular Baptist Minister, whom the celebrated W. Huntington had introduced to London or its vicinity, as one supporting his peculiar views of the Gospel. The sensation was occasioned by this Mansell becoming an open and avowed heretic, preaching and writing against the Holy Trinity. An acquaintance of mine, a young man, lent me the book, which I read, and many an angry and bitter controversy had my friend and I on the subject; as I then considered the belief of the doctrine of the Trinity essential to salvation. Nevertheless, the reading of the book made some impression on my mind, which I could not well get rid of; and I devoutly wished I had never seen the publication, as it had in some measure disturbed and unsettled my mind. I told my friend I would argue no more with him on the subject, as it only stirred up ungodly passions, and tended to no real good. After this I accompanied my friend, one dark winter's night, to some chapel in the Borough to hear this *then* celebrated Mansell. I saw in the pulpit an apparently plain, frank, honest, open-hearted man, who preached a most excellent sermon in defence of his new views, from the conclusion of the Lord's Prayer—"Thine is the kingdom, the power and the glory, for ever, Amen." I never forgot that discourse; I never shall forget it while consciousness exists. He showed that all authority, government, power and glory originated from the one God and Father of all, and must all terminate in him. He showed us, that though Christ was the ambassador of God, the prophet, the messenger, the image, the form—even the Son of God, yet he was not God himself; for that all things, all beings were subordinate to God; that Jesus Christ was Lord, in a higher sense than any other created being, but that he was Lord only to the glory

of the one God the Father. I was dumb before my friend; I only remarked he seemed to have studied well his subject—I would think of it. I shortly after this left London, to enter on my ministerial career as a Calvinist; in five years, after I was compelled, from conviction, to avow myself a Unitarian. About a year after this, according to my best recollection, I went on a visit to London, accidentally met with my old friend, and learned there had been great disputes in the *Mansell* society, or church; that they were in a state of anarchy and disorganization, on account of strict discipline and pecuniary matters; and if my memory does not deceive me,—this friend of mine had become the enemy of Mansell, and had written a pamphlet against him. I know no more. I have often wished to know the fate of poor Mansell. I once talked with the late Rev. W. Vidler respecting him; he said he had heard of him; would institute inquiries, and insert the result in the periodical he conducted—‘The Universalist’s Miscellany,’ afterwards the ‘Universal Theological Magazine,’ the precursor of the ‘Monthly Repository.’ I think Mansell was a shoemaker. I understood the book cost 50*l.* printing, and he had to work hard at his *last* and *lapstone* to liquidate the debt. I am afraid the Unitarians of that day were of too gentlemanly a description to notice such a person as poor Mansell; though a better spirit revived among them a few years afterwards, which I had ample experience of myself. I have often thought that Mansell’s end was not glorious; that either his Unitarianism ended in nothing, or that he went back to orthodoxy. I should like much to learn his history and fate.

Yours, &c.

JOHN PLATTS.

To J. C. of Hampstead.

THE Unitarian Chapel, South Place, Finsbury, was re-opened on Sunday,

the 18th of November, by Mr. Fox, the Minister of the Chapel, when Collections were made towards the expense of the repairs, amounting to about 230*l.*, and nearly 150*l.* was received. The morning sermon was on the first subject of the following series, to be continued regularly on each succeeding Sunday morning, until the course is completed:—1. Christ’s Mission; 2. the Character of God; 3. the Principle of Morality; 4. the Education of the Human Race; 5. Futurity.

Sidmouth, November 21st, 1832.

SIR,—The Rev. W. James having resigned the pastorship of the Unitarian congregation in this town, (to succeed the Rev. W. S. Brown at Bridgewater,) will leave us at Christmas, and we shall then be in want of a minister.

The congregation here, though not large, is respectable, and has been within the last year or two increasing; and there is a Sunday School connected with the chapel, in which we have, I believe, more than ninety children.

It may not be improper to state that, as our salary is not large, we should wish, if possible, to have with us a minister to whom salary would not be so much an object, and who would prefer a residence on the Devonshire coast.

C. W. SMITH.

Treasurer to the Congregation.

The Rev. C. C. Nutter, late of Stockton-upon-Tees, has accepted the situation of Minister of the Unitarian congregation at Hinckley. The society at Stockton is, consequently, in want of a Minister.

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